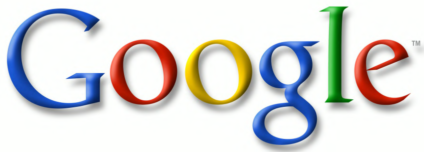

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HISTORY

OF THE

EARLY KINGS OF PERSIA,

FROM KAIOMARS,

THE FIRST OF THE PESHDADIAN DYNASTY,

TO THE

CONQUEST OF IRAN BY ALEXANDER THE GREAT.

TRANSLATED

FROM THE ORIGINAL PERSIAN OF MIRKHOND,

ENTITLED THE RAUZAT-US-SAFA,

WITH NOTES AND ILLUSTRATIONS,

BY DAVID SHEA,

OF THE ORIENTAL DEPARTMENT IN THE HON. EAST-INDIA COMPANY'S COLLEGE.



LONDON:

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M.DCCC.XXXII.

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TRANSLATOR'S DEDICATION AND PREFACE.

CONTENTS.

TRANSLATOR'S PREFACE.

The following Translation of an interesting portion of Mirkhond's General History of the East was completed many years back, under peculiarly unfavourable circumstances—the possession of only one Manuscript, and the want of some learned friend to consult on the difficult and doubtful passages which occur in the original. The undertaking, commenced under such discouraging prospects, has at present been revised under more favourable auspices: the Library of the East-India College supplied two valuable Manuscripts; and Dr. Wilkins, of the East-India House, to whom Oriental Literature is so deeply indebted, kindly afforded the use of three Manuscripts from the Library of the Honourable the East-India Company.

In addition to these advantages, the Translator enjoyed that of consulting the Mirza Ibrahim,* a learned native of Shíráz, who to an intimate knowledge of the customs and languages of Western

* Assistant Professor, East-India College, Herts.

Asia unites an extensive acquintance with English and European literature. The Translator now regrets that he did not more frequently avail himself of such powerful aid, so cheerfully afforded on every occasion. In this version nothing has been intentionally passed over, excepting the enumeration of difficulties and the various readings; even the seeming tautology of the text has been adhered to in numerous passages, where a concise Arabic sentence has been dilated into sonorous Persian periods. On the whole, the translation has been kept so close to the original, that it is hoped the Oriental Student may find it a useful and faithful auxiliary in the perusal of the Rauzat-us-Safâ: and, as this motive has chiefly influenced the Translator, he trusts that, for whatever faults may be found in the style, this important object, which he never lost sight of, may serve as an apology or extenuation.

To those who cultivate the science of Political Economy, the Oration of Minucheher will prove highly interesting; as containing a summary of the Oriental doctrines on that subject, emanating from a patriot king, sanctioned by the Mubeds, and hailed with acclamations by a grateful people.

To the Classical Scholar, the accounts of Darius and Alexander the Great, as transmitted by the

Historians of the East, will present a striking and amusing contrast with the history of these Monarchs as recorded by the Writers of Greece and Rome.

Equally strong is the contrast between the views taken by Lucian, in his celebrated Treatise on the Mode of Writing History, and those of Mirkhond in his Preface, when treating of the dignity of History, and the qualifications required in the Historian: but the genius of Oriental eloquence, and the peculiar composition of the Persian language, rendered it impossible for our author to adopt the simplicity of style so happily inculcated by the Grecian critic.

In comparing the Rauzat-us-Safā with the Dabistán *, many passages shew that the Authors of these works derived the history of the two first dynasties of Persian monarchs from a common source. The paragraph in the Life of Alexander the Great which forms the commentary on the superiority of the Instructor over the Parent occurs, almost *verbatim*, in the Dabistán, although introduced on a different occasion.

The Notes annexed to this work have been chiefly taken from the valuable and standard productions of Sir John Malcolm and Sir William Ouseley. To these has been added a condensed

* See Appendix, p. 439.

view of some learned and curious Papers on ancient Persian History, by Anquetil du Perron, which appeared in the *Académie des Inscriptions*. A few remarks, accidentally omitted in the body of the work, will be found in the APPENDIX.

The system of orthography is nearly that adopted in JOHNSON'S edition of RICHARDSON'S Arabic and Persian Dictionary; excepting in monosyllabic proper names, such as Zál, Sám, and such like; which have invariably been written Saum and Zaul, in order to prevent the possibility of their degenerating into Sam and Zal, according to the English pronunciation.

The Translator cannot conclude without stating his great obligations to the Oriental Translation Fund, at whose expense this work has been printed. The productions which have hitherto appeared, through the liberal application of its funds, hold out a strong hope, not only that many valuable and interesting records of the East may be rescued from oblivion, but, also, that the Learned Men of those countries may, through the same happy influence, be induced to direct their researches to the state of Literature, Arts, Religion, and Antiquities, prior to the Mohammedan Conquest.

INTRODUCTION

TO THE

HISTORY OF THE EARLY KINGS OF PERSIA.

The embellishments most appropriate to the index of the volume which records the glorious acts of the exalted Prophets, and the decorated preface most suitable to the chronicles of the mighty achievements of Princes, powerful as the Heavens, consist in expressions of gratitude to the Supreme Benefactor; on the capacious table of whose bounty all the productions of the vegetable world appear to be only a single morsel; and the streams issuing forth from the fountain of life are no more than a single cup-full, compared with the boundless ocean of His munificence. He is the Mighty Speaker, in the praise of whose miraculous words the eloquent tongues of Arabia's orators remain powerless or stammering; whilst the descriptive language of the most accomplished sages of Persia is either defective or entirely silenced when it attempts to describe

His words, characterized by eloquence. He is the Ancient of Days; without due adoration and praise of whose bounties, neither can the commencement of histories be disposed in fitting order, nor can the chronicles of ancient times be properly arranged without the commemoration of His excellent titles. The revolutions which occur, in the days of prosperity, to victorious Kings and puissant Emperors, furnish abundant proofs and decisive arguments for His immortal sovereignty:—the daily and yearly vicissitudes which befal the magnificence of Rulers, exalted in dignity, and the Governors of the earth, powerful as the firmament, afford striking signs and clear demonstrations of His divine eternity. His all-powerful will, independent of any other motive, through excess of grace and compassion—according to the tenor of this declaration, "*Lo! I have established a Vicegerent on earth*"—fixed immoveably in the seat of splendor and the vice-regal throne, man; of whom it was signified, "*he shall commit corruption in it*[a]." He also, from His perfect all-sufficiency and omnipotent grandeur, in accordance with this oracle, "*Depart thou hence, for thou art accursed*[b]," hurled down, into the dust of ruin and the area of perdition, from the throne, the seat of dignity, Iblís, the object of complacency to the Celestial choirs of the Angelic spheres. He is the

(a) Alk. Sur. 11. v. 28. (b) Sur. 15. v. 34.

Munificent One, who conferred glory and elevation on the human race by this distinction, abounding in righteousness, "*We surely have honoured the sons of Adam;*" and has displayed on high, in the four inhabited regions, and this world of ever-changing aspect, the standards of their dominion, by this diploma of investiture—"*I have made you to dwell in it.*" Through Him, the triumphant banners of just Monarchs have floated on the pinnacle of absolute power and the zenith of universal empire: through Him, the sword-blades of the magnanimous champions of the Faith have become as mirrors, reflecting the splendors of the bride of conquest and victory. He is the Mighty One, who, in producing and perfecting His creatures, stood not in need of instruments and tools: neither was He in want of help and co-operation, when He determined on the creation and perfection of all existences. He is the Supreme Artist, who, with the pencil of delineation, when pourtraying the form of man, the object of His gracious regard, traced His portrait with the consummate perfection of wisdom; agreeably to this declaration, "*We have truly created man in the most perfect of forms*[c]:" in relation to which perfection of form, and excellence of structure, He has conspicuously exhibited this manifest sign and incontrovertible proof—"*He hath created*

(c) Sur. 95. v. 4.

you, and made your forms beautiful[d]:"

" He hath delineated the features of men and Genii,
" And written the volume of the eternal Fiat:
" From His grace, He conferred honour on the human kind
" By the royal robes of comprehension, bounty, and intellect:"

the Wonderful in wisdom and mercy! who, when the mould of human existence had attained perfection in the laboratory of creation, from the dictates of His pre-eminent wisdom and absolute mercy imparted splendor to the seat of supremacy, in the courts of Celestial Existences, by the presence of the mighty Angels; and at the same time conferring embellishment and ornament on the centre of the circle of existence, by the solid power and permanent stability bestowed on the individuals, the progenitors of the human race, the source of good and evil. Whereas this class of Beings, which holds the second rank to the Creator, has become divided into innumerable species, by reason of the variety in natural ability, and their difference in innate faculties; consequently, no individual of this body is endowed with such capacity, that by the mere exertion of his reason he could assimilate himself to his exalted Source, and thereby, having acquired the knowledge of the Divine Majesty, attain his original destination; so that through the guidance of reason, enveloped in doubts, being enabled to

([d]) Sur. 40. v. 66.

walk in the paths of true direction, he should finally arrive at the pavilions of glory: therefore the great Creator and First Cause (whose qualities be ever exalted, and whose benefits be ever desired!) raised up, from among the human race, Prophets of sublime dignity, and Apostles distinguished for miraculous powers; each of whom was a precious pearl in the Sea of Election, and a shining star in the Zodiac of Orthodoxy; impressed at the same time with the seal of social attachment and total abstraction; distinguished simultaneously by the property of intimate relation with the world, and separation from it; so that, under the head of abstraction and separation from the world, they may partake of the abundant graces of Heaven, and, through their relation and connexion with the human race, they may point out the way to those who stray in the arid deserts of error, and direct the wanderers in the Vale of Ignorance, whose lips are parched with thirst, to the secure asylum of orthodoxy and the fountains of grace. During a long course of ages, the mission of successive Apostles, accompanied with mighty deeds, continued without interruption, until the Sun of exalted Apostolic Mission arose from the horizon of the sandy Vale of Mecca, and the dawn of glorious prophecy beamed forth from the east of the parent city, Mecca—even he, the Lord of the Prophets and Saints; the stay of the

Elect; the communicator of the secrets of the invisible world; the Messenger of the tidings of the true Faith; the first-fruits of the Garden of Existence; the index to the register of Created Beings; the monarch of the throne established by this declaration, "*I have moments with God, &c.*;[e]"—he that is clothed in this royal mantle, "*Truly God will pardon thee*;"—the torch of the Sanctuary and the Pontificate;—the one admitted to the confidential interview with God, and the object of His distinction;—he who reached the place of which it is said, "*He was distant from me two bows-length or a little more*[f];"—the Sun of Heaven, who thus speaks, "*I inclined to the earth, and beheld its eastern and western extremities*;"—the Elect one of Mecca; the Chosen of Medina; the Director of the Koreish; the High-priest of the Hashemites; the glory of the Family of Láwai; the son of Ghálib—Muhammed, the son of Abdul Mutallab, on whom may ever rest the benedictions and peace of the Almighty!—he who conveyed to the hearing of those who inhabit the terrestrial expanse, and of those who reside in the various spheres of Heaven, the

(e) These are the first words of a tradition ascribed to Mohammed; the remainder of which is, "In which no Angel, of those who approach nearest to him, and no Prophet, though honoured by a divine mission, would be worthy of conversing with me."—De Sacy.

(f) Sur. 53. v. 9.

annunciation of this word, "*I was a Prophet whilst the body of Adam was yet but particles of water and earth*[a];"—he who made the azure vault and empyrean Heaven re-echo with this proclamation, "*I have been sent to all men, whether of a black or ruddy complexion;*"—the Hierarch, the glory encircling whose auspicious brows was the first work of creation, according to this oracle, "*The first thing created by the Almighty was my light;*"—the fortunate Pontif, whose honoured mission terminated the promulgation of new systems of belief, agreeably to this text, "*I truly am the Prophet of God and the seal of the Prophets;*"—the Chieftain, the bare idea of whose soul-piercing arrows brought leanness on the flanks of Rabia and Mozár, the nobles of the Koreish; the terror of whose sharp-edged sword and glittering falchion brought back the sons of Ghálib, parched with thirst, to the fountains of divine truth and the mansions of the Just;—the Prophet, the manifest wonders of whose power are traced in imperishable characters on the extreme limits of duration; and the conspicuous miracles wrought by whose might are impressed with the stamp of perpetuity, until the hour of the resurrection, and the predestined period of that hour;—the lofty in dignity, who, on the night of Ascension, whilst soaring

(a) A quotation from the Arabic poem Borda, written in praise of Mohammed for having given sight to a blind man. Every distich of this poem terminates in *M*, the initial letter of the Prophet's name.

from the regions of dust, above the Nine Azure Vaults of Heaven, extended the wing of benevolence and bounty over the recluse in the folds of Paradise; —the noble Cavalier, who, on directing the reins of departure from those pure realms, devoted himself to the instruction of mortals;—the Traveller, the dust raised by the feet of whose celestial steed is, by universal consent, regarded as a becoming diadem for encircling the brows of the noble Beings in the upper worlds;—the Traverser of the Universe, the dust of whose blessed sandals justly forms the collyrium for the sight of Princes in the lower world:

"O thou, on earth the Kibleh of Celestials;
"In heaven, the hope of mortals!"

—O God! be thou propitious to him, his family, progeny, Companions, and tribe! On them may there rest benedictions, incapable of diminution, in the lapse of ages or days, impossible to be interrupted by the cessation of months or years! To him, and to them, impart a salvation, eternal, blessed, and abundant!

After this Introduction, thus says the writer of the characters and words of perspicuous meaning, and the compiler of the periods and phrases solidly established—the humblest of the servants of the Merciful Lord; namely, Muhammed, son of Khavend Sháh, son of Mahmúd:—May the Almighty pardon his sinful deeds, and overlook his evil ac-

tions! In the spring of life, as well as the period of matured age, which comprehend the most delightful season of existence and the most delicious hours of life, my aspiring mind, and soul ambitious of attaining enlarged views, became inclined, nay, passionately attached, to the perusal of historical records, which alone supply the means of knowing exactly the manners of the nations of the world, and of fully understanding the various customs which prevail among the various races of mankind. From time to time, as I was permitted by general business and particular avocations, which occur to all the children of mortality in proportion to their state in society, I devoted myself to the pages which record past events, and to the narrations of ancient times, until my languid powers of mind and exhausted frame contracted both love for, and an intimate acquaintance with, such researches. I occasionally communicated a few curious anecdotes in a society of Learned Men, and an assemblage of eminent Scholars, in such a manner as, proving agreeable to persons of such refined accomplishments, obtained their approbation. Many times, in the course of these incidents, several members of this enlightened brotherhood, decorated with the insignia of eminent accomplishments, and adorned with sincerity, not only requested but earnestly urged me to compile and finish a volume on this

subject, abounding in profitable instruction to individuals, and free from prolixity of narrative; which should include the most important acts of the Prophets and Apostles, with the consequences which have resulted from the deeds of Kings and Khalifs; at the same time containing the detailed history of puissant Chiefs, with a comprehensive account of the Great Men of former times. Although I was perfectly convinced that the movement of the chain of good fortune arises principally from executing the plans and zealously promoting the requests of friends of unequalled sincerity, however owing to the deficient currency of the medium of merit, and the total absence all over the earth of Princes to patronize talent, and various other impediments, the attainment of this object was banished into the area of procrastination and suspension: I could devise no means for removing the envious veil which concealed the beauties of the desired object. The writer of elegant compositions must have his hands and breast in tranquil repose: the hand is not to be continually rubbed against the chin, in the anxiety of desire; nor is the heart to be sickened through despair of beholding tranquillity: for, in former times, the Learned Men who engaged in pursuits of this description, and occupied themselves in literary employments—they who pierced the pearls of intellect with the adamant of

enlightened genius—were enabled to attain their object through the support and encouragement of patrons eminent for wealth and fame, by the effulgent splendor of whose bounty they were enabled to reach their proposed goal:—

" Men superior to me, who have treated this subject,
" By the aid of patrons have pierced this ruby,
" And by wealth were defended against the inroads of care.
" The ruby can be pierced by the diamond only;
" Discourses, soaring in sublimity beyond the Pleiades,
" Are arranged when the means of life are liberally provided."

At last, the inspiration of Reason conferred on me the benefit of admonition, relative to the waste of the moments of life and the days of existence, and the evils of deferring to execute the entreaties of cordial friends and sympathizing associates. With agitated heart, and troubled head; distressed in circumstances, without a protector; my head drooping under the mantle of profound melancholy, and withdrawing my steps into retirement and seclusion; sometimes plunged into the sea of anxiety and stupor; at other times wandering about, in deep affliction, in the boundless wilderness of thought and deliberation; but still unable to discover any path which led to the Kaabah of my purpose—during a considerable period, thus passed my malignant fortune; when suddenly the gales of divine bounty began to breathe; and, the days of destitution and privation having gone by, the period of auspicious

commencement and happy termination arrived. The care-clouded night of error set in the hemisphere of annihilation, and the joy-diffusing dawn of celestial bounty broke out from the horizon of hope: the Moon of triumph beaming forth from the Orient of expectation, gloomy Night overwhelmed the envious.—The explanation of these enigmas, and the substance of these assertions, are as follow: The throne of equity and justice; the high-place of power and dominion; the sublime degree of eloquence; the admirable dignity of the patronage of merit; the personage adorned and decorated by the possession of amiable characteristics; the possessor of exalted qualities; high in rank; eminent in virtue; who raises aloft the standard of equity and justice, and obliterates the traces of oppression and tyranny; admitted to the royal confidence; the trustworthy depositary of the Imperial fortune; the asylum of the laboratory of creation; the pupil of the eyes of men endued with discrimination; the assemblage of the perfection of theoretical and practical science; abounding in the eternal, never-ending divine graces; the expositor of the hidden secrets of antiquity; master of the treasures of abstruse wisdom; the enlightened in religion; the pure in soul; the magnificent; the prudent in counsel; the director of temporal and spiritual concerns—the Ameer Alí Shir (May the Almighty

promote the welfare of true believers by the continuance of his prosperity! and may he bring to a successful termination all his plans and hopes!)—by his exertions, the rose-bowers of the fortunes of the Learned are embellished, and cleared from the thorns of affliction;—from the over-shadowing clouds of his munificence, the gardens of the Scientific derive verdure and humidity;—through the gales proceeding from the parterres of his liberality, the tree of the prosperity of the sage becomes loaded with fruits. —I, the humble bondsman, anxiously looked for the beaming forth of this beneficent sun, and the attainment of such good fortune; and remained, many an anxious night, counting the stars, until the true dawn appeared: however, during a long and protracted period, and many a weary season, owing to the feeble influence of my star, and my hostile fortune, and the false machinations of a cabal suggesting calumnies and destitute of worth—also to misrepresentations proceeding from the demons of Genii and mortals—I remained excluded, and quite despaired of ever obtaining the good fortune of frequenting his private circle, or partaking of the universal benevolence of him who is able to instruct the most profound doctors and the most learned scholars. Through excess of affliction, at the dawn of morning, and the dusk of evening, I used to address my request to the western gale, the courier of

the unfortunate, the envoy of the distressed, to convey the purport of this speech to the ocean of liberality and bounty:—

" For this reason the sea approaches not to kiss thy feet,
" As it possesses not a power of liberality equal to thine:
" Altho' the flood of thy bounty has thus overflowed the world,
" This devoted slave alone remains on the shore, untouched."

I was always convinced that the privation of bounty, proceeding from the source of his liberality, was occasioned by some deficiency on the side of the applicant, and was not to be imputed to the Dispenser of favours:

" The deficiency is on the petitioner's side, from all eternity:
" His auspicious favour is equally diffused over all."

At length, on a day marked for good fortune, through the co-operation of destiny, or rather the pure mercy of the Creator, a gracious Providence, vouchsafing to lay hold of the reins of condescension, imperceptibly drew me to the threshold, impressed with happiness. On obtaining the boon of kissing the carpet, I beheld a spirit clothed with figure, and discovered an angelic being in human form, whose noble nature was pre-eminent above all the Learned Men of the age in the sciences of literature and accomplished manners: his comprehensive talents, in the perception of the most subtle eloquence, and the most abstruse deductions of intellect, appeared to discriminating judges the

ne plus ultra of mind, both among his contemporaries and those of past times: in his guileless bosom were treasured up the secrets of the invisible world; his gem-scattering lips are the faithful interpreters of the tidings of the infallible Volume; the delicate turns of thought in his poems, characterized by eloquence, when put into the dress of language, resemble the streams issuing forth from the fountain of life, placed in the regions of darkness: the ink-coloured sketches of his poetical composition, invested with eloquence, in the vases of letters, resembles the pupil whose abode is in the eyes of the sage:—

" The subtle productions of his intellect, when clothed in letters,
" Resemble the effulgence of the Pleiades in the gloom of night."

Having made these prefatory remarks, I now proceed to the state of things at present. As soon as I, the humble slave, limited in talents, destitute of power, having partaken of his munificence, obtained permission to retire, I betook myself to the seclusion of my distressed abode;—this wish occupying my head, and this thought predominating in my mind; namely, By the display of what acceptable means may I indulge the expectation of being admitted into the train of those connected with the exalted threshold? By the offering of what humble capital, during this season so barren of generosity, may I be enabled to derive advantage and honour

from the copious streams of his beneficence and bounty? In such debate I passed the time from night till morning, and from morning till night: at length, mental energy, whose office is reflection, after consideration and counsel with sage intellect, the common guide of great and small, submitted a statement of the case, and entered into deliberation about the means of attaining this object. Reason, the great director, who, in regulating the proper application of counsel, is the common resource of youth and age, through compassion, whispered to my soul: "—Notwithstanding this Kibleh of Fortune, the "object of the esteem of enlightened sages, in re-"spect to historical science and the faculty of readily "calling to mind the acts and achievements of an-"cient nations, enjoys in these respects the prece-"dency over all the historians of the age, and in "the palæstra of intellect deservedly possesses a "preponderating superiority, he is nevertheless so "strongly inclined to listen to historical details and "anecdotes, that men of genius and vivid imagina-"tions are confounded with astonishment at the "circumstance. You must therefore labour to com-"pile a body of history, founded on the acts and "adventures of the Prophets, Apostles, Khalifs, and "Kings; giving also a detailed account of the con-"sequences which resulted from the actions of the "Ministers, Nobles, and great men of various na-

" tions, in such a manner that not even the Celes-
" tial Scribe himself can draw his obliterating pen
" over its phrases, nor the storms of Heaven scatter
" its pages.

" The noblest edifices become ruined
" By rains, or the sun's glowing heat.
" Rear thou so firmly the structure of thy discourse,
" That the storms of ages may be unable to impair it."

Whereas this suggestion uttered by all-directing Reason appeared to me deserving of consideration, after consulting the will of Heaven, the subject was mentioned to the Intelligent Mind, the Ornament of the World. My project having been approved of by his enlightened soul, this high mandate was issued forth :—" In conformity to the just views of this for-" tunate champion of the Faith, you are to hasten " on the arrangement of the History, in such a " manner, that the style may be free from the " artificial ornaments of allegory and metaphor, " exempt from the reproach of plagiarism, and " far removed from the fault of enigmatical and ob-" scure expressions; and which, keeping close to " the confines of clearness and perspicuity, should " observe the medium between prolixity and con-" ciseness. The work should contain a Preface, " Seven Sections, and a Conclusion; so that each " section might be entitled a separate volume, and " regarded as a distinct narrative."—On which, I, the humble slave, in sign of conforming myself to

his exalted command, placing the finger of assent on the eye of obedience, and like the slender Kulum girding up my loins for the purpose of writing such a work, uttered a request for whatever could promote the success of so important an undertaking; such as, books of History, a suitable dwelling, and various other things, so that in the enjoyment of complete tranquillity I could employ myself in tracing the dusky characters of these pages. All my requests having been associated with the honour of acceptance, this noble person, who is strengthened by divine support, the opulent, the intimate Adviser of Imperial Majesty, deigned to point out to me a dwelling, once distinguished by his own auspicious footsteps, in the Monastery of Khalásieyáh, on the bank of the River Abkhíl[h]; which building, also, is a late result of his mighty conception. The description of this structure, and of his other lofty and magnificent edifices, shall be detailed in their proper place, should it please the Almighty to grant me power.

"Whether he is in joy or anger, no petitioner
"Ever beheld a negative impressed on his brow.
"In order that the suppliants may not feel abashed,
"He says 'Receive,' before they utter 'Give.'"

Without exaggeration, dissimulation, flattery, or

(h) Haji Khalfa calls the monastery, Salahia, and the river, Hila: they are both in Herât, the Ancient Aria, which is situated in a highly cultivated plain, thirty miles in length and about fifteen in breadth, with a population of a hundred thousand souls.

extravagance, if his comprehensive mind had not been disposed to confer honour and distinction on men conspicuous for learning, and on the eminent teachers among mankind, every idea of theoretical and practical science would have been effaced, or totally annihilated in the minds of the Professors of Philosophy and their disciples[1]; so that there would not have remained an individual in the region of Khorasán capable of distinguishing between a right line and a superficies, between lawful and unlawful. Had not his soul, energetic as the sun, shed a ray of compassion on the state of the feeble and wretched, who would have now beheld an atom of the existence of men like myself, dejected and humbled to the dust, equal in magnitude to a particle of collyrium applied to the eyes, surviving the oppression of the envious and malignant of every description all over the habitable world? Whereas the total of his good acts, his unceasing beneficence, his numberless virtues, and universal benevolence, would require a separate volume, it seems more fitting to conclude at present with prayers free from the semblance of hypocrisy: therefore may the Almighty, through honour for his Chosen Prophet,

(1) ارباب تحقیق و تقلید The first means here, those who can understand and elicit the truth amidst the conflicting opinions in Law and Theology: the latter means, those who embrace the dogmata propounded by the great Doctors.

the glorifying of his family and descendants, prolong the life of his Excellency, the safeguard of the empire, and ever associate his estimable qualities with augmented blessings and all kinds of advantages! May he ever be guarded and protected against the revolutions and vicissitudes of inconstant fortune!

Now, through the grace of Him who is the Source of all good and the Bestower of blessings, and in conformity with the guiding reason of the Supreme in the realms of Knowledge, the shining lamp of this compartment of the Creation, I now enter on the Preface, and my destined purpose.

This Book, entitled "The Garden of Purity," has been arranged in a Preface, Seven Sections, and a Concluding Dissertation.

The Preface enumerates the advantages of Historical knowledge, its importance to Princes, and the qualifications requisite for composing works of this description.

The 1st Section contains an account of the first-created Beings; the history of the Genii; a minute account of the acts, lives, and numbers of the Prophets—on whom be salutation and blessings!

The 2d Section contains the narrative of the Sacred Wars and adventures of the Prince of Apostles, and of the Commanders of the Faithful:—

upon him, and all of whom collectively, may blessings ever rest!

The 3d Section records the events and adventures which occurred to the Twelve Imáms, to the descendants of Ummiyah, and to the family of the Abasside Khálifs.

The 4th Section treats of the Kings contemporary with the Abasside Khálifs.

The 5th Section relates the invasion and dominion of the Subduer of the World, the Emperor Jengeez Khán; also the reigns of his posterity in Irán and Turán.

The 6th Section contains an account of the appearance and reign of the Lord of the Fortunate Conjunction[k], the Subduer of the Universe, the Pole of the World and the True Faith, the Amír Timúr Gurkán (the light of whose principles may God diffuse!); the manner in which he subjugated the world, with the narrative of the reigns of most of his illustrious posterity.

The 7th Section describes the absolute power and victorious career of the Heaven-aided triumphant Monarch, the quintessence of the eight heavens and the four elements, the Sovereign of earth and time, the splendor of temporal and spiritual power,

(k) Born under the conjunction of the two happy planets, Jupiter and Venus.

Abulgházi Sultán Husain Behadur Khán[1]:—May the standards of those who are friendly to his government be ever exalted and triumphant, and the banners of his foes be lowered and broken!

The Concluding Dissertation contains various narratives, and singular properties of the productions in the four regions of the earth; also a concise summary of the wondrous works and monuments of the power and might of the Creator, who is without equal, the Omnipotent Issuer-forth of the Divine Fiat.

(1) Alí Shír was the fellow student and afterwards Prime Minister to this monarch, one of the descendants of Tamerlane. Alí Shír died in 906 of the Hejira, and the Prince in 911.

Thus far the Translator had the advantage of consulting the masterly Translation of this Preliminary Discourse made by the learned De Sacy, and which appeared in the 9th Volume of the *Notices des Manuscrits*, 1813. Whatever merit the present Translation possesses, arises from its keeping as near as possible to so excellent a model.—The remainder of this work has never before been translated; and for the following version the Translator alone is accountable.

In page 250, Note 2, Vol. ix. of the *Notices des Manuscrits*, it is proposed to change خود into خرد; but this is not necessary, as, by poetic licence, خود is pronounced "*khad*," and therefore rhymes with خرد.

THE PREFACE.

THE intelligent in Historical researches are quite aware that the science of History comprises so many advantages, that the desire of enumerating the whole would be the source of hyperbole and prolixity: however, according to this saying, "*Although the whole may not be understood, the whole must not be passed over in silence,*" it therefore becomes necessary to state some of these advantages, in order that men of genius and talent, who are inclined to peruse compositions in this noble science, may feel a still greater disposition for attaining this knowledge, and exhibit greater enthusiasm in acquiring it: and now the dusky Kulum is about to trace, in the following pages, Ten Advantages which result from this pursuit, extracted from esteemed Authors, with a trifling variation of style. My motive for stating the circumstance is, that if aversion should arise, men of genius may know from what source it springs.

1st ADVANTAGE.—Whereas the Children of Adam obtain their knowledge of events by means of

reflection and sensation; and of things acquired by the senses, some depend on ourselves witnessing them, others on report; it is therefore evident to persons of understanding, that, by exerting reflection alone, we cannot discover the true state of human affairs: it is also clearly impossible for any individual of the human race, considering the duration of the world, to behold personally the events and incidents which occur amongst mortals, or by the energy of reflection become experimentally acquainted with their good and evil results: consequently, the only way, by which we may ascertain the state of this world, of its inhabitants, their positions and manners, is through the perusal of Historic records, which are founded on what has been heard; and the place of which no other science can effectively supply.

2d ADVANTAGE.—By the science of History, gladness and pleasure are attained; the rust of adversity and rebuke are banished from the mirror of the soul. The intelligent well know, that the faculties of hearing and vision hold a high rank among the human senses; and that as the sense of vision receives a pleasure unmixed with pain from the contemplation of beautiful objects, in like manner the sense of hearing is not only exempt from fatigue whilst listening to the recital of histories and great achievements, but, on the contrary, receives

augmented pleasure and delight: for an interest in historic researches and narratives is impressed on the human constitution, and the dispositions of mankind are by nature formed for such pursuits. It is a general saying, "*The eye is not satiated with* "*the objects of vision, nor the ear with sounds, nor the* "*earth with rain.*"

3d ADVANTAGE.—The science of History, notwithstanding its manifold advantages, is easily comprehended; and its attainment is unaccompanied with great trouble or difficulty. As it is founded on memory, whenever the student retains in his recollection past events, and devotes himself to their study, and in order to attain his hopes and desires turns his attention to a diligent investigation of Chronology, he will so much the sooner accomplish his purpose and object.

4th ADVANTAGE.—When a person applies himself earnestly to this science, and meets contradictory accounts, he knows that whatever is conformable to trust-worthy statements is to be preferred and depended on; and that all of the opposite description is to be rejected as false: he consequently thus acquires the faculty of discriminating, in all cases, between truth and falsehood.

5th ADVANTAGE.—Reflecting men have said that experience in affairs is one of the greatest excellencies of mankind; as the reasoning powers of

the human race arrive to perfection through experience. Philosophers have also clearly stated, that there are gradations in reason, to each of which they have assigned its appropriate name: one of these is, prudence in conducting affairs. In regard to experience they have also established three gradations: the 1st, when any one conducts a transaction, the benefits or injury resulting from which revert to himself: the 2d, when he beholds another engaged in an undertaking, the good or evil consequences of which recoil on himself: the 3d is, when a person, having directed his attention to the investigation of the affairs of the Ancients, ascertains the causes of their calamities, successes, advantages, and reverses, through the medium of tradition. Of these three degrees, none can exceed in importance that in which the narrator himself is the chief agent: also, when the relation of past events is firmly cemented, it becomes the sure substitute and representative of the first degree: consequently, when the accounts of the sound policy and sagacity of a nation have been clearly stated, the completion of their wishes and their manifold successes connected with these qualities also recorded, and their happy termination described, the prudent and fortunate dwell on this theme; and the sensible man conforms his conduct to their model, and adopts their example, agreeably to this verse, "*Those*

whom God has guided, follow thou their example," so that he may be led to a good conclusion and happy termination. In like manner, if a people weak in reason and feeble in counsel should be described, their general ignorance and negligence are mentioned, their painful end and evil catastrophe are recorded: the intelligent historian, even in this case, takes an example to himself, agreeably to this verse, *" You who are clear-sighted, take example to yourselves:"* the learned scholar, in this point of view, is ever vigilant, that he may remain guarded and protected, conformably to this text, *" He has interposed between them and what they desire."*

6th ADVANTAGE. — The man who reflects on the science of History enjoys the advantage of taking counsel with the Learned Men of the whole world: and the high rank of this kind of intercourse, compared to that we hold with our own contemporaries, is evident: as the Great Men of ancient times, in the events which befell them, transacted their own pressing affairs; and the Counsellors of the present day direct their attention to the concerns of others: but the tendency of men to turn their energies to the improvement of their own state exceeds the interest they feel for others; and in attention to their own concerns they are more sincere than in protecting the interests of others: it is therefore evident, that taking counsel

from the records of past events is superior, nay, far preferable, to consultation derived from the passing events of the present moment.

Whenever an important crisis occurs to any person, and he endeavours to solve the difficulties of his position by consulting this science, undoubtedly the quintessence of the collected wisdom of the most intelligent comes to his aid: by which means, the violence of the invading hosts of adversity is restrained from plundering the stores of reflection; the stains caused by the dust of anxious cares are washed off the tablet of his soul by the water flowing from the deductions of ancient Sages; and he, being guided by a lamp lighted for others, without experiencing the scorn and distress of requesting it, terminates successfully his urgent concerns. When separation from friends or astonishing reverses occur, he remains not in helpless distraction; the purport of this saying, "*That man is most fortunate who is warned by another's fate*," confirms this opinion: the communication also made by Sulmán, the Persian, (on whom be the favour of God!) during *the digging of the foss*[a], and the panegyric of the ex-

([a]) The siege of Medina was undertaken by Muhammed, in the 5th year of the Hejira; on which occasion, by Sulmán's advice, a trench was dug round the city. Sulmán had been recommended by a Monk to betake himself to Arabia, to behold a Prophet who was to restore the religion of Abraham, and who had the seal of prophecy between his shoulders. On coming to Kobá, near Medina, he found

cellent asylum of prophecy, (upon whom and his family be benedictions and salvation!) are a sufficient proof and decisive argument on this point.

7th ADVANTAGE.—The science of History conduces to enlargement of understanding, increase of knowledge, accuracy in reasoning, and correctness in counsel. It has therefore been said by *Abuzarchamar*[b] (the embellished frontispiece of the volume of Wisdom), that historical science is the supporter and auxiliary of right reason; as the knowledge of past events is both an impartial witness and eloquent testimony for properly directing the reason of posterity.

8th ADVANTAGE.—The minds of powerful men and rulers, when terrible reverses and alarming incidents befall them, remain, through the study of this science, tranquil, and free from agitation. Should any calamity, pursuant to the decrees of

found Muhammed there; and went round about him, to observe the sacred sign. Muhammed, aware of his intention, took off his cloak, and displayed to his new convert the holy seal.—GAGNIER's *Abulfeda*, p. 74.

([b]) *Abuzarchamar*, a corruption of "*Buzerg Mihr*" or "great affection," the celebrated, virtuous, and learned Minister of Nushirván: to him has been attributed the discovery of the book Kalilah and Damna, brought from India to Nushirván, or at least the translation into Persian; also the games of Chess and Draughts. He was tutor to Hormuz, the son and successor to Nushirván. He was supposed to have embraced Christianity; which furnished Khusrau Parvíz, the successor of Hormuz, with a pretext for putting him to death.—D'HERBELOT.

Heaven, occur, the hope of final safety and deliverance is not cut off; as, in times past, it has frequently happened, when an important crisis or heavy misfortune has occurred, that, through the pure mercy of the Almighty, they have passed away without difficulty:—

"Fortune brought in her train (woes of) a thousand hues;
"Yet not one was of so deep a dye as imagination depicted."

9th ADVANTAGE.—The man acquainted with Tradition and History is richly endued with the dignity of patience, and its excellent results; which form the most distinguished among the dignities of pure and holy personages: for when any one reflects and considers the vicissitudes of Fortune, he discovers how many kinds of woes were undergone by the Prophets and Apostles (on whom be salvation!) inflicted by the people of old; also in what manner they endured them, and continued to walk in the path of patience and resignation: consequently, on every occasion, when any great calamity occurs, he too will firmly grasp the mighty handle of patience, and the strong cable of resignation: thus, by adhering strenuously, he will never permit himself to deviate from the path of their imitation. And, without doubt, whoever puts in practice these two meritorious qualities, attains a happy lot in the present and future state, and is guarded against the miseries of both worlds.

10th ADVANTAGE—which, in reality, comprises many others: but those versed in History have reduced their amount under a single head; namely, that exalted Monarchs, just and orthodox Kings, the props of the State, and the Directors of the Faith, through their acquaintance with the extraordinary revolutions and wonderful changes, the subjects of which History treats, may attain a greater knowledge of the all-triumphant Majesty of the King of Kings (whose empire be enlarged!): therefore, when they call to mind the revolutions which have occurred in past occasions, and reflect that neither prosperity nor calamity possesses a permanent duration, they do not become haughty from the accidental consequences of good fortune, nor cast down and dispirited from successive reverses. When they at the same time ascertain the happy lot of the Elect and the Righteous, with the high dignity attached to that class of persons; and also steadily contemplate and reflect on the condemnation of the rebellious and wicked, and the disgrace which awaits the different classes of such characters; then the fruits of virtuous conduct, and the punishments inflicted on wicked actions in affairs of Government, become quite evident to the reflection of Princes: so that, although in the commencement of their aiming at universal dominion they may have given themselves up to force, or have displayed deeds of

violence, it has often happened that they have departed from these reprehensible qualities which characterize those who are doomed to error and woe; and in deviating from the realms of the wicked, they turn to the paths of the pious, so as to become honoured, by partaking of the exalted liberality and kind indulgence which the Almighty has prepared and made ready, in the mansions of the Righteous, for persons such as these; according to this text: "*This is the abode of the other world: He has prepared it for such as desire not loftiness on earth, nor corruption: there is a happy futurity in store for those who fear God.*"

A STATEMENT OF THE HIGH IMPORTANCE OF HISTORICAL KNOWLEDGE TO RULERS, BEYOND ALL OTHER MEN.

It should be known, that no class of persons has more occasion for this science than Princes. 1st, As the important concerns of mankind are committed to their reason and deliberation, whatever of good or evil may occur, they are both appointed and selected to promote the one and banish the other: for this reason, they must of necessity possess an intimate acquaintance with the manners and revolutions of kingdoms, with military skill, and the measures adopted by men of enlightened minds: all which particulars are acquired with the greatest precision from this science. 2dly, When they ma-

turely reflect on this science, the results of the important transactions and policy of former Rulers and departed Princes come to their hearing, and they consequently exert themselves in virtuous conduct, justice, clemency, protection of the people, and whatever is connected with the stability of their sway: they also reckon it their bounden duty to shun most studiously whatever may cause pain and calamity, or impair the dignity of the royal authority: especially, when the fortunate individual of high energy reflects on the admirable qualities and virtuous manners exhibited by ancient heroes, he feels within himself a spirit of emulation, and a desire to surpass the great men of antiquity in the means of acquiring fame. 3dly, As Princes and Rulers, who are always absorbed in guarding the interests of their kingdoms, and their thoughts ever engrossed with profound meditation on such important concerns, must be in unceasing anxiety and agitation, the rest and repose requisite for personages of such exalted rank can be derived from listening to narratives and histories; as in the seasons of weariness and censure there is no other science which so effectually and so agreeably bestows cheerfulness of mind and dispels fatigue. If, however, some foolish opponent, taking into account the repetitions and amplifications which sometimes occur in the noble proofs and eloquent style

of this science, should assert that History, for the most part, consists of fictions, contradictions, and ancient romances, and is therefore unworthy of attention; besides, that discrimination becomes almost impossible when truth and falsehood, rubbish and pearls, right and wrong are mixed up together, so that consequently no advantage can be connected with the study; such doubts may be removed in the following manner. The venerable writers of ancient times, and their illustrious successors, laid the foundations of this science in sincerity and truth; for it is quite impossible that the distinguished scholars of their age, and learned men of undoubted integrity, having habituated themselves to fiction and falsehood, should have rashly attempted to pass off fictions and contradictions for truths: whatever proceeded from them, in their respective periods, must certainly be free from confusion and error. Even if some deceitful impostor, from the suggestions of a depraved mind, should ascribe such unworthy deeds to the celebrated men of old, and depict on his pages these baseless fictions, the adepts in science, however, regarding such unconnected compositions and such ill-arranged works as a butt for the arrows of scorn and censure, repel the charge, and display the banners of his calumnious falsehood among the ranks of liars and impostors, that it may be evident to mankind that

such a person's composition consists merely of idle words, and that his entire work merits obliteration and suppression: finally, that he himself is some wretched outcast, who undertook this base act and aggravated sin; and that he holds a conspicuous place among those of whom it is said, "*They pervert the word from its place:*" from such characters I fly to God for protection!

It must however be confessed, that certain narratives which come under the head of inventions are replete with advantages, and deservedly esteemed; such as, Kalíla and Dimna, and many others; which although confessedly works of invention and imagination, yet the authors and readers, although none of the stories recorded had ever occurred, firmly believe them to be pregnant with incalculable benefits and advantages.—"*God only knows the truth!*"

AN ACCOUNT OF THE QUALIFICATIONS INDISPENSABLY REQUISITE FOR HISTORICAL COMPOSITION.

It is evident to the enlightened minds of those pre-eminent in wisdom, that to compose an historical work, or to engage in composition in general, is both an important and hazardous undertaking, as well in selecting from the multitude of facts, as in arranging the body of the work: for books in this department of science come not only under the auspicious sight of powerful sovereigns, highly-talented Ameers, distinguished persons and nobles,

the literati and eminent men of all regions, but also under that of tradesmen and artisans, who, although unable to distinguish black from white, or the rue from the scented willow, feel a strong inclination both to peruse and to listen to books in this science: hence the unhappy author, according to this saying, "*He who stands up in the ranks becomes a butt for the archer*," for some trifling error serves as a mark for the arrow of censure from all sorts of men and every class of the sons of Adam. If, however, certain conditions be observed in writing, it is then proper that impartial judges, having curbed the tongue of reprehension, should listen with complacency to the historian's narrative: and this seems the proper place for stating the nature of these conditions.

The 1st is: The writer of History must be perfect in faith and pure in religion; for some persons of erroneous principles, such as the rebellious Khawárij[o] and the insidious Rawáfiz[p] have affixed detestable

(o) Khawárij—they who depart or revolt from the lawful Prince established by public consent. This name was first given to 12,000 men who revolted from Alí, after they had fought under him at the battle of Seffein; taking offence at his submitting the decision of his right to the Khálifat, which Moáwiyah disputed with him, to arbitration, though they themselves had first obliged him to it.

(p) Rawáfiz—the same as the Shi-ites—the heretics who do not look on Abubekr, Omar, and Othman as legitimate Khálifs or successors of Muhammed, but, on the contrary, maintain that Alí and his descendants are the true heirs and legitimate successors.—*Sale's Prel. Dis.* p. 230 to 236.

assertions and traditions to the Companions of Muhammed and their successors, and, by mixing together, in their works, authentic facts, rejected assertions, refuted statements, and acknowledged truths, have thus deceived mankind. If a person be not informed of their fundamental treachery and fraud, he will imagine their narrative to be a shining light derived from the apostolical shrines, and kindled by the prophetic torch: thus, through such corrupting influence, a man falls into error, and strays from the true path.

The 2d condition is: It is necessary that whatever subject the writer treats of, he should describe the whole faithfully, and bring all the circumstances within the compass of his book: that is, as he, in their due order, describes the merits, noble deeds, justice, and benefits which distinguished the great and eminent men of past times, he must, in like manner, specify their worthless or reprehensible deeds, instead of keeping them concealed: in the next place, should he judge it advisable, he ought to explain clearly this latter part of their character; otherwise he is to proceed on this subject with studied ambiguity, remote allusions, hints, or notices; as, "*A hint to the wise is sufficient.*"

The 3d condition.—In praise or censure, the writer must especially avoid excess and exaggeration, neither must he permit himself to have recourse to

importunity; but should a pressing necessity arise, either for soliciting some advantage or repelling something hurtful, he must not transgress against the saying, "*The best of all things is moderation.*" Consequently, when the purpose aimed at is conformable to sincerity of conduct and purity of intention, his wishes and necessities are crowned with a happy termination.

The 4th condition is: Whatever subject the historian traces, by the pen of divine favour, with minute precision, should be free from highly ornamented periods: on the contrary, he must endeavour that the modes of diction be founded on expressive language, and all the phrases used in their proper acceptation; so that the pages of the narrative and the volume of recital may be painted and illuminated with highly-coloured pictures of elegant design and graceful illustration. He must also choose a simple and pure style, easily comprehended, and quickly understood: let him studiously avoid the use of feeble language, low expressions, vulgar idioms, and antiquated phrases; so that every class of readers, high and low, although differing in point of understanding and conception, may receive abundant delight and solid instruction; and the work itself become so approved and admired in the sight of all, that no critic can either reject or censure it. This condition, however, is

not confined solely to History, but must be carefully observed in all treatises on Science, composed in any language whatever; so that the composition and arrangement used in that style of writing, and the impressions produced by it, may not become rejected or obliterated, and every vestige defaced or lost sight of.

The 5th condition.—This condition, which has no reference to the writer of these pages, is, that the historian should be distinguished for integrity and good faith; celebrated for sincerity of speech, and virtuous conduct: for History in general, and the lives of Princes in particular, are frequently of such a nature, that there exists no document on which implicit reliance can be placed; or by means of which we may, in the narrative of events, be secured against the detriments of falsehood: therefore, when the historian is orthodox and faithful, those who seek high endowments and accomplishments entertain a cordial confidence towards him: they feel assured, that such a person will not barter his faith for worldly lucre; that he will never reconcile to himself, nor applaud, the destructive futurity and the evil catastrophe which await falsehood. The writer therefore presses on with fervent passion and perfect zeal to the compilation of the attractive narrative; bestowing on the text of the volume, and the contents of the pages, the

embellishment and ornament of anecdotes and commentaries; which are so secured against alteration or substitution, that their impressions cannot be effaced from the pages of Fortune until the remotest limits of time. This assertion is confirmed, by observing that many individuals distinguished by their qualities have written books in this science, both in Arabic and Persian; and though a long period has elapsed since their time, yet the works of those eminent men are still celebrated and current amongst mankind: the succession of days and nights, the revolutions of months and years, can neither destroy them, nor consign them to neglect; nor can the spider weave the web of oblivion over their pages.

Among the Arabic writers, the first is the Imám Muhammed Ben Ishak Ben Saiyár, the first professor of the Muhammedan faith who described the sacred wars and wrote historical narratives; after him, the Imám Wahab Ben Monabbah, and his brother Hamám Ben Monabbah; the Imám Wákadí; and Asmáí; and Muhammed Ben Joraier Tabarí; and Abú Abdallah Moslem Ben Kaniyah, the author of the Jámia al Arif; and Muhammed Ben Alí Ben Atham the Kufite, author of the "Al Futuh;" and Abdallah Ben Mokanna; and the Doctor Abú Alí Maskouiyah; and Fakhr uddeen Muhammed Ben Abí Daúd; and Sulimán the Benakite; and Abúlfarj

Ben Aljauzí, author of the "Almuntazim;" and Amád uddeen Ben Káthir, the Syrian; and Mukadasí; and Taálabí; and Abu Haníſah of Dainwar; and Muhammed Ben Abdalláh al Masoudí; and the Imám Kámil Abdalláh, Ben Alí Alyemaní of Yáfií; and Abú Nasr Allakí, author of the Alyemaní.— Most of the above-mentioned writers are regarded as the High Priests of the Sacred Traditions, and of the Commentaries on the Korán; and the esteem bestowed on their historical narratives surpasses the bounds of description.

Among the historians of Persia, the first is, the Melek al Kalám, Abúl Kásim Alhasan Ben Muhammed Ben Alí al Fardausí of Tús; and Abul Hasan Alí Ben Shams Alislám, the Benhakite; and Abul Hasan Muhammed Ben Sulimán, author of the Tárikh-i-Khausrúí; and Abul Fazl Baihakkí, the compiler of the "Tárikh-i-ál-i-Mahmúd Sabuktageen (on whom be mercy!) in thirty volumes; and Abbas Ben Masaab; and Ahmed Ben Siyárah; and Abu Ishak Muhammed Ben Ahmed Ben Yunas Baizází; and Muhammed Ben Akeel, the Lawyer of Balkh; and Abúl Kásim Ben Mahmud, the Kaabite, to whom are ascribed the Histories of Herát, Bálkh, and Nisháboor; and Abúl Hasan Muhammed Ben Abdalláh Albákir, of Fars, author of the Siyák-ut-Tárikh; and Sadr uddeen Muhammed Ben Hasan, the Bastamite, author of the

Táj-al-Maáther; and Abúl Abdalláh Minháj Ben Múdúd Aljarjání, author of the Tabkat-i-Násirí; and Kathir uddeen of Irák; and Abúl Kásim Muhammed Ben Alí Alkáshí, author of the Zubdat-ut-Tawáríkh; and the Khájeh Abúl Fazl Abdalláh Ben Abunasr Ahmed Ben Alí Amkiál, author of the "Mukhzen-al-Balaghát;" and the "Fazáil-ul-Mulook;" and Ala uddeen Atta Melik Aljauíní, brother to Sáhib Shahír Khájeh Shams-uddeen Muhammed, author of a complete series of Poems, to whom is ascribed the "Táríkh Jehán Kusháí;" and Hamdalláh Mastaufí of Kazvín, author of the "Táríkh Guzídah," and the "Nuzhat-al-Kuloob;" and the Kází Nasiruddeen Beizáwí, author of the "Nizám-ut-Tuwáríkh;" and the Khájeh Rashíd Tabíb, author of the "Jámia;" and Háfiz Abrú;—upon whom, and all other writers of the same class, may the blessings and favours of the Almighty ever remain! All these great characters were ranked among the learned men of their age; their sayings have been always referred to; and their maxims continually quoted. Although the statement of these premises has extended to some length, and the arrangement of these details has added to the mass, it is however evident to discriminating minds, that at this period some amplification is permitted, and that the enlarging on the advantages of History deserves com-

mendation. At present, the dusky-coloured pen, the agreeably-pacing courser of History, while bounding into the area of description of this seven-partitioned volume, hopes, by the powerful aid of the Almighty, and the auspicious, boundless favour of the Ameer characterized by the anchorite's holy mind, the pure in faith, the benefactor of the oppressed, the destroyer of oppressors, the bland in manner, the healing salve to the wounded hearts of holy professors, and whose power is the antidote to the dragon-like qualities of the slanderer and the envious, that the seven volumes of this work, selected from esteemed authors, may obtain complete celebrity in the seven climates, and prove acceptable to the minds of all ranks of people.

SHORT NOTICE RELATIVE TO ALI' SHI'R

AND THE

AUTHOR OF THE RAUZAT-US-SAFÁ.

ALI' SHI'R was descended from one of the most illustrious families of the Jagatai tribe. His father occupied a high post under the reign of Sultan Abúlkassem Bábur Khán, great-grandson to Tamerlane. Alí Shír was educated with great attention: he soon displayed an attachment to study, and made a rapid progress in the sciences appropriate to his rank in society. In his infancy, he received the first rudiments of education at the same school with the Sultan Husain Mirzá, afterwards named Abúlghází Hussain Behadur Khán, which event led to an attachment which lasted during their life. Alí Shír first entered into the service of Abúlkassem Babúr, who regarded him as a son: on the death of this prince, he retired to Meshed, where he devoted himself to study; but the unceasing troubles of Khorasán obliged him to quit Meshed for Samarkand. When Sultan Husain Mirza had subdued Khorasán, he sent for Alí Shír to Herát, and re-

ceived him with the most flattering attention. He was first appointed to the Royal Seal; shortly after, to the head of the Council; and lastly Grand Vizir. When he had for some time discharged those important offices, he resigned his distinguished appointments, in order to pass the remainder of his life in retirement. He, however, afterwards accepted the government of Asterabád; which after a short time he gave up, and bade adieu to public life. He devoted his leisure to science, and composed several works in Turkish and Persian. He was also a proficient in different arts, such as sculpture, gilding, various kinds of writing, and painting. He employed his great wealth in the erection of edifices consecrated to religion or humanity; among which were ninety karavanserays, several hospitals, mosques, and bridges. He died in 906 of the Hejira, A.D. 1500, and his royal friend and master in 911.—*S. de Sacy.*

Mirkhond, or rather Mirkhavend, whose true name is Muhammed Ben Khavendsháh Ben Mahmúd, the author of the Rauzat-us-Safá, was born about 837 or the end of 836 of the Hejira, corresponding to 1432 or 1433 of our era: he died, as we are informed by Khondemir, his son, in the year 903, in the month Zu-al-kaada, or June 1498 of our era, aged 66 years. Khondemir is the author

of the well-known work the Khulásat-al-Akhbár, which is the abridgment of the Rauzat-us-safá, written about the year 900, for the Ameer Alí Shír. He also wrote the Habíb-us-sayr, or "Traveller's Friend."

HISTORY

OF

THE EARLY KINGS OF PERSIA.

HISTORY OF KAIOMARS,

THE FIRST PÉSHDÁDIAN AND THE FIRST KING.

KAIOMARS is a Syriac word, which means "the living Being endued with speech[a]." Before he undertook to discharge the functions and duties of royalty, all kinds of violence and oppression were openly practised among mankind, and the greatest

(a) The first Ferouer, or model of existence incarnated on earth, was the Homo-taurus or Aboudád, who being struck by Ahriman, the Principle of Evil, and by his poison, became ill; but before dying, he recommended that the living Beings which were to issue from his body should be guarantied against injury. At the moment of his death, Kaiomars came out of his right front leg; and after death, the Genius Goschoroun, the protector of animated nature, came out of the left front leg: from the tail and marrow of the bull proceeded 150 grain-bearing plants, and twelve species of trees, which multiplied to 100,000. From his horns came forth the fruits; and from his blood, the vine. The germs of all vegetable productions were then placed in a great river; and two birds were charged with distributing them over the earth. The first man, Kaiomorts (*Gaiomard in Pehlevi*) was formed radiant, white, with eyes looking up to heaven. The Majmel-ut-tuvárîkh adds

disorders found their way into all the transactions of the human race throughout the whole of the habitable world. At length, a number of wise men and nobles, whilst anxiously deliberating how to remove this general tyranny and iniquity, drew a parallel between the universe and the microcosm of the human body; and concluded, that as the health

adds this particular, that the man, Kaiomorts, was a living and speaking Being, and the Homo-taurus was dead and deprived of speech; which means, according to Anquetil Du Perron, that Kaiomars was created to live, and spoke naturally; whereas the Homo-taurus was to die within a short period, and his power of speech was foreign to his nature. Thus Kaiomorts was originally formed as an immortal Being, and a particular Genius watched over his safety: but Ormuzd, the Principle of Good, to whom future events are present, clearly saw that he could not withstand the power of Ahriman, the Principle of Evil, and therefore called him *Guéïé Merethno* or "Mortal Life," from which the Pázend forms Kaiomorts. From *Merethno* comes *Mard*, "mortal" or "man" in Persian. Before creating Kaiomorts, Ormuzd had produced a liquid called Khei; which being applied to Kaiomorts, rendered him beautiful and radiant as a youth of fifteen.

We find that Ahriman, accompanied by Akouman, Astúiád, the father of death, and by thousands of other Dives, fell on Kaiomorts, who did not survive the attack more than thirty years. The elementary principles of his Being were purified by the sun's light, and confided to Neriosery, the Ized presiding over the fire, and to Sapendemad, the Genius of the earth. After forty years, there proceeded from these elements a tree representing two human bodies, and bearing fruits containing ten species of men. These two bodies became Meschia and Meschiané, the parents of the human race.—The names Meschia and Meschiané are derived from *Maschi*, "death," and signify "mortal."—*L'Acad. des Inscrip.* Vol. xxxvii. p. 642 to 652.

or disease of the members and the human frame is proportioned to the soundness or morbidness of the temperament with which the regimen of the body is essentially and inseparably connected, so the affairs of this great world would be duly regulated, all actions properly directed, the devout comforted, and the blessings of universal tranquillity secured, by means of a ruler possessed of authority, vigour, and exalted dignity; one, whose admirable nature should be adorned with the brilliancy of justice and equity; and who, on all occasions, could avoid and be on his guard against the influence of vindictive feelings, and criminal excess in sensual and carnal desires: thus all classes of his subjects might pass a tranquil, contented life, reposing on the couch of peaceful security, exempt from the oppression of the turbulent and rebellious; whilst all descriptions of robbers, however protected by concealment or fastnesses, should be exterminated by the agency of their own wicked actions. After duly resorting to divine and human counsels, the lot of election fell on Kaiomars: and as soon as he had ratified, by oath, his assent to the conditions proposed by the nobles of the realm and the heads of religion, his auspicious brow was encircled with the royal diadem, and he was seated on the imperial throne. "The "first august sovereign, the controller of regions, "and the first of crowned monarchs, was Kaiomars:

"when he mounted the throne and assumed the "crown, he exacted tribute from the inhabitants of "the country." The principal historians differ with respect to his lineage; some asserting, that, from the time assigned to him, he must be the eldest son of Adam (on whom be the peace of God!); and the narration of Imám Ghazálí (on whom be the mercy of God!), in the work entitled Nasíhat-ul-Mulúk (Advice to Kings), supports this opinion: many however maintain, that Umím the son of Láúd, the son of Arem, the son of Saum, the son of Noah (on whom be benedictions!), was in the beginning of his reign styled Kaiomars. The author of the Ghániyeh[b] says, that he was one of the sons of Japhet, the son of Noah—called by the Arabians, Omar, and by the Persians, Kaiomars; who, on being invested with absolute power, ordained that whoever gave him any name but Adam should be beheaded: but this differs from the opinion of the most-approved writers, who all agree that the Kháns of Turkistán are of the lineage of Japhet, but not the kings of Fars, who are acknowledged to be the descendants of Kaiomars; which being granted, the weakness of the above supposition is evident. The Magi assert that Kaiomars is synonymous with Adam, the progenitor of the human race: they also style him

(a) Abu Muhammed Alghazálí Al Túsí composed this work in Persian, for the Sultan Melik Sháh Seljúk.

Gilsháh, or Earth-king, because in his time scarcely any thing had been called into existence, over which his authority could extend, except water and clay. Amidst such a diversity of traditions, the chief historians however agree, that Kaiomars was the first sovereign who placed the yoke of obedience and submission on the necks of the refractory, and spread the carpets of equity and benevolence over the habitable world, the shade of whose protection and liberality was extended over the heads of the human race: through the influence of his equity, the magnet ceased to attract iron, and the amber refrained from oppressing the straw; the sheep contracted alliance with the wolf, whilst the lion and the deer together traversed the desert in amity:—

"The lamb and the wolf are engaged in play:
"The lion and the deer feed together in the plain."

Notwithstanding the multitudes of his troops and supporters, Kaiomars had no sooner obtained a respite from the cares of royalty, than he gave himself up, alone and unattended, to the austerities of the anchorite's life: in the retirement of mountains or deserts, he devoted himself day and night, without intermission, to the worship of the Creator. It is said, that Kaiomars had a son eminent for piety, wholly devoted to God, who had entirely detached himself from the society of men, and, amidst the

recesses of mountains or on their rugged summits, occupied himself unceasingly in the service of the Eternal King. This seclusion and solitary life arose from the following circumstance: Having one day asked his father which was the best of all pursuits; his father replied, "The worship of the great and glorious God, and abstinence from cruelty." On which the son rejoined: "Abstinence from cruelty "depends on separation from mankind; and unin-"terrupted devotion can only be attained in seclu-"sion and solitude." Whenever anxious cares overwhelmed the mind of Kaiomars, he would hasten to visit his beloved son, and in his society endeavour to banish anxiety from his soul. It once happened, whilst labouring under depression and trouble, without any apparent cause, he proceeded to Mount Damávend, where his illustrious son, wholly absorbed in devotion, had fixed his abode. In going along, his blessed sight rested on an owl, which several times poured out her dismal and terrific plaints: as the bird's voice made an impression on Kaiomars, he said, "If thy intelligence be connected "with good tidings, I hope thou mayest be ever "acceptable to the human race; but if otherwise, "mayest thou ever be doomed to persecution and "solitude!" But when, on reaching his son's oratory, he found him dead, he then broke out into execrations against the owl: for which reason, the sons

and daughters of man have ever since regarded the owl as a bird of ill omen, and its voice detestable. On the whole it is to be noticed, that in former times the Díves held intercourse and communications with the human race[c]: but when Kaiomars had been informed of their impious manners and deeds, he made war on the Afríts (Demons); on which occasion, by the divine grace and aid of

(c) *Deeve* means Magician; and in Sanscrit, a Brahmen; perhaps from some of that tribe pretending to be sorcerers. But, speaking generally, it is the term which barbarous men, in all ages, have applied to their enemies, or neighbours, who had more art or knowledge than themselves. The rude inhabitants of Tartary, to this day, believe the Chinese to be Deeves or Magicians.—MALCOLM'S *Persia.*

In Persian, *Deev* signifies a Being, which is neither man, Angel, nor Devil; but a Genius, *Δαίμων*, or a Giant not of the human species. Amongst these Deeves, some are males, the wickedest and most formidable of all. Others, as the Parees (the Fairies of the West), which are by no means so formidable, are regarded as belonging to the female sex; although their race is continued without the intervention of any other class of Beings. According to the ancient Mythology of the Persians, "Time," that is, the "Eternal One;" or "Boundless Space," that is, "the Being confined by no limits," by the "Honover" or Eternal Word created Ormuzd, or the Principle of Good, and Ahriman, or the Principle of Evil; after which Ormuzd first created the Amsháspands or Six Protecting Angels, and their assistants;—in the 2d place, the Izeds, or Local Gods, set over different departments of the universe;—in the 3d place, the Ferouers, which served for the souls of men; or the *νοῦς*, which is the emanation of the pure substance of the Divinity, as opposed to the *ψυχὴ*, the sensitive and animal part agitated by the passions. On beholding these Ferouers, Ahriman was struck with terror; as he knew that through them his empire was to come to an end. Ahriman therefore created, out of darkness, an equal number of evil spirits to oppose Ormuzd and the Good Angels.

In

Heaven, he obtained a complete victory over that race: many of them perished in battle; and the remainder were scattered in flight over the face of the earth: these from time to time approached the abodes of men, watching for an opportunity of destroying Kaiomars and those connected with him: this object entirely occupied their attention; therefore, at the time the son of Kaiomars was in the act of devotion in his oratory, they rolled a huge rock on his head, and thus slew him; after which criminal deed they fled with precipitation to the most remote places. When Kaiomars discovered his son in this

In the Zendavesta, vol. ii. p. 234, there is an express prohibition against holding intercourse with Deeves:—"Whoever sits down "with the Deev, or the worshipper of Deeves, whoever opens his "mouth to converse with them, teareth himself, as a dog doth the "wolf."

According to the Mohammedan traditions, the Almighty created the Deeves before Adam, and gave them to the government of the world during 7000 years. To them succeeded the Parees, under their monarch Ján Ben Ján, during 2000 years. But as these two classes of Beings had become disobedient, the Almighty set over them Eblís, who, as being of more noble nature and formed of ethereal fire, had been elevated among the Angels. Eblís, on receiving the commands of God, came down from heaven to this world, and made war against the united forces of the Deeves and Parees. On this occasion, several Deeves joined the good cause, and remained on earth until the time of Adam; others even until the time of Solomon, whose orders they obeyed. Eblís, being thus reinforced, defeated Ján Ben Ján in a general engagement, and became in a short time master of this lower world: but getting proud and insolent, he refused to obey the Almighty, and would not worship Adam: he was therefore deprived of all his honours, and driven from the presence of God.—*See* Deev, *Bibliothèque Orientale.*

state, he broke out into loud lamentations; at which moment, the Merciful and All-powerful God revealed to his sight a well on the top of the mountain, in which he deposited his deceased son, and kindled a great fire at its mouth. Respecting this well and the fire, the Magi have many traditions, so opposite and contradictory to common sense, as to be rejected by every intelligent mind. As soon as Kaiomars had deposited his son's body in this well, he came down from the mountain; and continued night and day incessantly supplicating the Almighty to vouchsafe to reveal to him the murderers of his son and their place of abode. At length a person[d] informed him, one night in a vision, saying, "Your "son's assassins have fixed their residence in such "a place." Kaiomars, immediately awaking, poured out his soul in grateful prayers; and communicating the discovery to his people, children, and the great officers of his household, then added:—"I will "proceed to the east, to punish the Demons, the "murderers of my child." He then appointed one of his sons Vicegerent, and set out, from the royal residence of Mount Damávend, towards the east. When he had advanced some way, his auspicious sight fell on a white cock followed by a hen: he also observed this cock engaged in combat with a

(d) All Manuscripts here have the reading شخصي; which cannot possibly be turned into Angel or Divine Communication.

serpent; so that whenever the latter attempted to seize the hen, the cock with the greatest intrepidity made a vigorous attack and put it to flight. Kaiomars was so pleased with the bearing of the cock and his mode of attack, that he slew the serpent, and threw some corn to the fowl: on which, applying his beak to the grain, he began to invite his mate, neither did he swallow a single grain until she had begun to eat. This generosity delighted Kaiomars, who said: "This bird unites liberality with bravery: "his nature in that respect is conformable to man's. "I have set out to encounter my enemies, and in "the very commencement of the expedition have "slain* a serpent, which is the enemy of the human "race: this is, therefore, a most favourable omen." On this account, when he had terminated this enterprise, he commanded his sons to maintain and preserve the cock with all possible attention. It is said that no Demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a Demon, and move his tongue to chaunt the praises of the glorious and

(*) According to the Vendídad-Sadé, p. 305—308, Meschia and Meschiané were created pure, and obedient to Ormuzd. Ahríman saw and envied their happiness: under the form of a serpent he presented them with fruits, and persuaded them that he was the creator of animals, plants, and the world in which they dwelt. They believed him; and Ahríman became their master: their nature was corrupted; and this taint was communicated to their posterity.—*Hist. de l'Acad.* vol. xxxix. p. 780.

exalted Creator, that instant the evil spirit takes to flight:—"Demons flee from the people who recite the Korán." The reason why persons draw an evil omen from the unseasonable crowing of the cock, and at the same time put him to death, is this; that when Kaiomars was seized with a fatal illness, at the time of the evening service this bird crowed aloud; and immediately after, this orthodox monarch passed away to the world of eternity.—In short, when Kaiomars drew near the habitations of the Demons, or demon-hearted men, he engaged with them in battle: many perished in the engagement; numbers of them fled in dismay; and the remainder, being brought under the yoke of servitude, were by his orders employed in executing difficult tasks. At this place he was engaged in building a city; and therefore sent a message to his dependants and children, directing that all who had sufficient strength to undertake the journey should hasten to wait on him: on which a numerous body of them obeyed the summons, and afterwards fixed their abode in Tabaristán and Damávend[f]. Kaiomars had a brother in the regions of

(f) Damávend, situated at the foot of the mountain of the same name, was formerly a mighty and populous city, four parasangs in length, covered with edifices. The peak is covered with eternal snows. No one has ever ascended to its summit, according to the Persian writers; who at the same time mention a flat space of about thirty acres on its highest elevation. The mountain abounds in mines of

the west, who occasionally came to visit him: who at this time having undertaken the journey to converse with his revered brother, found, on his arrival at Damávend, that Kaiomars was absent. On inquiring into his affairs, and learning that he was then engaged in founding a city in the east, this affectionate brother immediately directed his course thither, and completed the long journey. At the moment of his arrival, Kaiomars, who was seated on an eminence, having beheld his brother, exclaimed, "Ho! who is this who directs his course towards us?" One of his sons answered, "Per-"haps a spy, sent by the enemy to find out our "situation." On which, Kaiomars armed himself, and, accompanied by the same son, went out to meet him: but when they drew near each other, Kaiomars recognised his brother, and said to his son, "Bál A'kh!" ("This is surely my brother!")—from which circumstance the city was called Balkh[f].

of sulphur, copperas, and antimony. It has many warm springs, of intense heat. According to the Táríkh-i-Tabaristán, there are on the summit thirty craters, which emit smoke. According to the Magi, when Kaiomars had deposited the dead body of his murdered son Síámuk in a pit on this mountain, he kindled a fire on the mouth of it; since which time, a flame issues every day from the pit, and sinks into it again. Zohák is said also to be imprisoned here, in company with other Magicians and Demons. The mountain is visible at 150 miles distance.—Ouseley's *Persia*, vol. iii. p. 324—335.

(f) Balkh, a city of Khorasán, towards the source of the Oxus, which is frequently called the River of Balkh. It was a frontier town in Bactriána, under the first Persian kings who dwelt in

Azarbai'ján

Although the Syriac, at this period, was the prevailing language, it is however said that the Syriac and Arabic have many words in common: granting this to be true, the tradition deserves credit, as the above words are common to both languages. Some historians maintain, that Lohorasp was the founder of Balkh; but it is probable that such an event must have happened at a much later period[h].

As soon as Kaiomars had terminated the building of the city, he contracted in marriage a numerous body of the illustrious males and females of his auspicious family; and having prepared a magnificent nuptial-feast, he devoted some days to festivity and delight: after which he set out, in concert with his brother, to make war against a great

Azarbai'ján or Media. The second dynasty of Persian monarchs made it their capital, to be near at hand to repel the inroads from Turkestán. The kings of the third race removed their capital to Fars and Kuhistán, where they founded Istakhár or Persepolis, and Shuster or Susa. The latter princes of this dynasty transferred their residence to Irák or Chaldæa, where they founded Madain, in the vicinity of Seleucia and Ctesiphon: but Balkh always was reckoned the capital of Khorásan. The Abasside Khálifs, the Samanides, the Seljucides, and others, resided at Nishabúr and Merv. The Mogol and Tartar princes, descended from Jenghíz Khán and Tamerlane, chose Herát as their residence. So that Balkh, Merv, Nishábúr, and Herát, the four great cities of Khorásan, are reckoned royal cities.—D'Herbelot.

([h]) There seems here to be understood—"and refers merely to the rebuilding or repairing of it."

assemblage of Demons, who had fixed their abode amidst lofty mountains. He fought several battles against them; in the course of which, the greatest part were slain, and the earth was no longer polluted by their accursed existence. After this, he entirely directed all his energies to improving the state of the world, so that the people were greatly multiplied in his time. The Kází Násir-ud-deen Beizáwí[i] (on whom God pour forth his mercy!) relates, in one of his works, that Kaiomars founded two cities; namely, Istakhár, where he principally dwelt, and Damávend, in which territory he occasionally resided. The Táríkh Giaffar[k] mentions, that the cities of Ardebíl[l], Fálistín, Bábel, Kús, Makrán, Nasabein, Nasá, Jarján, Sėjestán, and Hams, are among the number of his works; whilst

(i) Násir uddeen Abu Saíd Abdalláh Ibn Omar, a native of Baizah, near Shiráz, was the Kází of Shiráz; from whence he removed to Tabreez, where he died about 685 or 692 of the Hejira. He was the author of some theological works; and also of the Nizám-ut-tuvárikh, a General History in Persian.

(k) Táríkh al Thabari, a celebrated work founded on other Moslem histories. It was written by Abú Giaffar Mohammed Ben Jorair of Tabaristán. It begins with the Creation, and comes down to the year 300 of the Hejira. It is frequently quoted, under the title of the Táríkh Giaffar, and the Táríkh Pisar-i-Jorair. It was translated into Persian in 352 of the Hejira.

(l) Ardebil, a city in Azarbai'ján, in which was a celebrated fort called Bahman Diz; the reduction of which obtained the crown for Kai Khosrau.

some writers refer their construction to other monarchs; as will, by the aid of Divine Providence, be set forth in the following pages. In the Táríkh Maajem[m], and the Nizám Uttaváríkh, it is recorded that Síámuk was the name of the son of Kaiomars, whom the Demons had slain on Mount Damávend. In the Táríkh of Háfiz Abrú[n], it is stated, that as soon as Kaiomars had completed the city of Balkh, and some of his children had settled there by his order, he then returned to Istakhár. When some time had elapsed, his comprehensive mind becoming again desirous to traverse the eastern regions, after a long and laborious march he reached Balkh, where his world-pervading sight was enlightened by the appearance of his illustrious grandson, the model of his father Síámuk. Kaiomars devoted himself to the nurture and education of this child; so that when Síámuk grew up, he proved valiant and intrepid in fight, courteous and generous at the feast:

" At one time banquet-bestowing, like descending rain;
" At another, raging in combat, like the angry lion:
" In him were blended humanity and prowess,
" With bravery, liberality, and prudence."

(m) Táríkh al Maajem, a History of the Kings of Persia, composed by Fazl Alláh, in the reign of the Atábek Nasr-ud-deen Ahmed, about 654 of the Hejira.

(n) This History is also called Zubdat-ut-tuváríkh; written in Persian by Nureddeen Lutfalláh, surnamed Hafiz A'brú, who died in 834 of the Hejira. The History comes down to 825 of the Hejira.

Kaiomars then voluntarily committed to the grasp of his authority, the reins of indulgence and restraint, with the curb of concession and compulsion, in all concerns of State. In every matter, whether public or private, he consulted the penetrating intelligence and profound reflection of his grandson, and decided no suit without asking his advice. At this period, when he had determined on withdrawing entirely from public affairs, and contenting himself with the mere necessaries of life, he assembled the members of the royal household, and the individuals of the royal kindred, to whom he said: "Síámuk, the delight of my eyes, is hereby appointed my deputy and Vicegerent, in the issuing forth of all decrees, and the execution of all public measures: my words correspond with his; my acts are in accordance with his; his decrees and ordinances are mine." The pillars of the immoveable State, and the Ministers of the illustrious sovereignty, listened with acquiescing obedience to his orders: and the hearts of the people being impressed with attachment and obedience to him, he therefore, by command of his mighty grandsire, being fully empowered, came to the place of interview with the spouse of royalty, and, having past some days in the bridal chamber of imperial authority as became a bridegroom, employed himself in spreading wide the carpet of

equity, and strengthening the foundations of the palace of justice; thus exerting himself with the most praiseworthy zeal to discharge the duties of sovereign power, and the claims of the people to paternal protection; according to this saying, "He that imitates his father, is justified." As soon as this just prince obtained a respite from arranging the concerns of State, and improving the condition of the true Believers, he, in conformity to the example of his exalted sire, girt his loins with the girdle of devotion, and, amidst the recesses of mountains or in rugged caverns, gave himself up to the worship of the all-bounteous Creator; until one day, in the course of his usual journey, he fell in with a troop of Afríts (Demons). After some dispute, a battle ensued, in which they were put to the route; but during the heat of the engagement he received a severe wound, which caused him to return in mourning to his house, and repose his heroic side on the bed of infirmity. When Kaiomars heard of this event, he hastened to his beloved son's pillow; but he found the lucid moon in her wane, and the splendor of the sun eclipsed: his eyes poured out showers like clouds, and were agitated like the wind. Síámuk, opening his eyes, spoke to him; and recommending to his protection the infant which had not yet issued from the wicket of futurity, charged him to punish his enemies, and retaliate on them the

shameful outrage offered to himself. On finishing these requests, he departed this transitory abode, on his journey to the world of eternity. The heart of Kaiomars becoming like a devouring fire, and his streaming eyes like a wave-exciting deluge, the death of his beloved son made him burst out into all the exclamations of woe. At this moment, however, the messengers of good tidings announced to him that the soul and eyes of the revered spouse of Síámuk had been illumined and comforted by the birth of a glorious son:—

> " If one departs, another takes his place:
> " This world remains not long without a master."

As soon as the eyes of Kaiomars contemplated the illustrious infant, which had appeared at a fortunate moment, he beheld a moon shining in the glorious firmament of splendor, and a sun beaming forth in the heaven of perfect beauty; whose auspicious forehead gave sure indications of unbounded sway, and whose happy aspect exhibited manifest proofs of universal dominion.

> " He kissed him, and pressed him to his bosom; and renewed his grief for Síámuk.
> " As Fortune found him dignified and prudent, from his grandsire's lips he got the name ' Houshung.' "

When Kaiomars had made suitable arrangements for the establishment and nurture of Houshung, he turned all his attention towards punishing and

taking revenge on the murderers of Síámuk, and therefore sent spies to every part of the habitable earth. The persons thus despatched having, conformably to their orders, exerted all necessary diligence, came back and reported as follows:—"The "enemies of the State are posted in ambush on the "verge of a certain wood, in such manner as to "cut off the communications in every direction." Kaiomars straight unsheathed the avenging sword, raised his victorious standard, and at the head of countless forces marched on the enemies' country. The ever-triumphant troops, after long and toilsome marches, having arrived near the foe, completely surrounded the abode and refuge of these vile wretches; and, without further trouble, brought into the presence of the equitable monarch an Afrít of hideous form, the murderer of Síámuk, along with a number of demons, bound in the ignominious chains of captivity; the remainder of the accursed race having turned away from the field of battle to the deserts of flight, so that not one remained in that region. Kaiomars, on beholding the assassin of his son, ordered him to be consumed in the flames of wrath and revenge, and his ashes to be scattered to the winds of annihilation. It is recorded in the Táríkh Maajem, that the building of Balkh took place after this event. Some historians say, that spinning and weaving wool, making it into gar-

ments, and the art of weaving carpets, were all invented during his reign: also, that he learned the science of sewing from the Prophet Idrís. It must not however be concealed, that this tradition differs from the accounts, relative to him, transmitted to us by other writers. Some authors mention that saddles, bridles, and horsemanship, were first introduced by the sagacious mind of Kaiomars. When nearly a thousand years of his life had passed, during forty of which the human race were subject to his sway, being thoroughly convinced of the great sagacity and bravery of Houshung, he adorned his fortunate brows with the imperial diadem, and went into voluntary seclusion and retirement until the destined hour of Fate arrived.

THE HISTORY OF HOUSHUNG.

The most celebrated historians reckon this prince the grandson of Kaiomars; but others maintain that he is the same as Mahaleel, and that Canaan is the same as his illustrious father Kaiomars: there are also other accounts respecting his family, the details of which would be devoid of advantage: however, notwithstanding the great difference respecting his genealogy, the compilers of ancient records agree, that, on the death of Kaiomars, he succeeded, by

right of inheritance, to the august throne; where his exertions for the establishment of justice and equity were such as no human being can ever surpass: and as no preceding monarch had displayed such great attention to the humbler classes of society, he was therefore styled Péshdád, or "the first distributor of justice." Houshung is the author of a book of moral philosophy, entitled, the "Eternal Wisdom," a part of which was translated, from Syriac into Arabic, by Hasan, brother to Fazel, son of Sahal, who was long time Vizír to Maamún-ar-Rashid. Afterwards, Abu Alí Maskúyeh, one of the most distinguished doctors of Islamism, quoted Hasan's Translation, in his "Polite Sciences of the Persians and Arabs:" the perusal of this work clearly proves the copious knowledge, perfect eloquence, powerful genius, and clear sagacity of Houshung. The Persians also assert that he was an Apostle. At the time of our writing this history of the Kings of Ajem, the Tárikh Maajem lay before us; from which book our amber-scented pen will transfer to the following pages some account of the condition, sayings, and actions of Houshung and other sovereigns of Persia; retrenching only some expressions, and making a trifling alteration in some metaphors.

" Houshung, the wise and virtuous monarch of the earth,
" The world-subduing lord, victorious in combat,

"On ascending the throne of Kaiomars by right of inheritance,
"Directed his attention to the Institutes of his ancestors,
"And firmly established every good regulation and maxim.
"He enlarged the sphere of justice, beneficence, and equity;
"Banished the worthless far from his door;
"And, by his equity, civilized the world."

According to the most-received opinion, Houshung, the son of Síámuk, the son of Kaiomars, was a prince august in dignity, and ever seeking after wisdom; in political concerns a perfect model; and in the regulation of all matters, whether foreign or domestic, an authority to be implicitly relied on:—

"His court was the sanctuary for the petitions of mankind;
"His majesty was the sure refuge of the righteous."

In the days of his happy reign, and during his sway, the human race passed away from the gloom of tyranny and injustice, to the fountain-head of the living waters of justice and equity: all classes of his subjects reposed in the gardens of content and quiet, in the bowers of undisturbed security; Prosperity drew the bloom of happiness from the vicinity of his imperial pavilion; and Victory borrowed brilliancy of complexion from the violet surface of his well-tempered sword. So great were his exertions to enforce the maxims of equity and establish the rules of beneficence, that the transcendent lights of their proofs and demonstrations

are reflected with splendor over the features of Time and the area of Fortune: so strenuous were his labours to strengthen the pillars of the orthodox faith, that the senses of the Universe and the complexion of Fortune derived from the contemplation of his virtues the fragrance and vivid tints of the rose. Some of the chieftains of Fars, and the relatives of the royal family, at the same time that they style him a King, acknowledge that the results of his deeds, and the deductions from his words, furnish a convincing proof and sure evidence of his Prophetic mission: the truth is, that if even the one-hundreth part of his admirable qualities and exemplary virtues were reduced to writing, the bright surface of the paper could not contain the dusky characters of their record.

He one day summoned to a private audience, Tehmuras, the heir-apparent, and enriched his ears with rare pearls of the following discourse:—

" The decrees and ordinances of kings are like the " descending arrows of Omnipotence, which issue " from the expanse of heaven to the centre of the " earth, and, from the grasp of divine will, reach " this mortal abode with such resistless force, that " no shield of piety or strength can possibly retard " or avert their might: therefore the god-like so- " vereigns of kingdoms, who rule over the military " and the cultivators of the soil, are bound, by every

" compact and motive, to stamp with their royal
" authority no ordinance respecting public affairs
" without evident necessity and manifest proofs:
" neither should a king ever issue forth an order
" without ample deliberation, clear evidence, and
" deep reflection; for the most eloquent of sages
" has said—

" It is equally opposed to reason and the Divine Law
" For a prince to issue forth a decree without ample proof:
" As his ordinances, like the decrees of Fate,
" Deprive one of life, and bestow it on another.

" Another indispensable rule is: Let the sovereign wrap himself up in the robe of separation and aversion from any compliance or society with the selfish: who, from the influence of this absurd vice, whilst they make a display of following the dictates of sincerity and attachment, at last, through the way of insinuation, produce a certain conviction: they string the pearls of merit on the lines of wickedness, and, disguising all virtuous and generous deeds, exhibit them to the royal presence under the most repulsive forms and the foulest dress.

" Lacerate not voluntarily your own bosom,
" By permitting the envious to approach your presence:
" They are entirely composed of flattery, fraud, and deception:
" Externally they seem as friends, but internally are your foes.

" Another maxim is this: The sovereign pu-

" nishes and represses the wicked and turbulent; " expels the oppressors and plunderers from their " ambushes and the public routes; and regards these " measures as essential for ensuring due regularity " in affairs of State, and productive of good order " throughout the kingdom.

" Until you labour in the cause of justice, you cannot expect
" That power or dominion can afford you happiness:
" Go! keep the roads free from lawless plunderers,
" If you truly desire your realms to be prosperous.

" The next maxim is; That he always prevents " the treachery and devices of his enemy from " access to himself; nor does he ever regard with " careless security the machinations inseparable " from a fraudulent mind: he places no reliance " on their pretensions to sincere friendship—a qua- " lity as difficult to be met with as the Phœnix, " and as impossible to discover as the Philosopher's " stone:—

" Never count yourself secure from an enemy and his fraud:
" Beware lest you suddenly become his prey.
" This is the tradition and bequest of Houshung,
" That the wheedling foe never becomes a friend.

" The next maxim is, To restrain the tongue " from a practice attended with punishment, and " bringing with it calamity; namely, Making an " unfavourable report of men remarkable for piety " and virtue:—

"With respect to slandering the pure of life,
"If you are just, beware of imputing evil motives:
"You wish not the prying slanderer to speak ill of yourself,
"Therefore, if possible, avoid speaking ill of others.

"The next rule is: It is the sovereign's bounden "duty to shun the practice of prevarication, trea- "chery, or breach of promise:—

"There are three evil propensities in the nature of man,
"To which human-nature is too prone:
"One is, breach of promise, than which, in all existence,
"There is not a more reprehensible quality:
"The second is deceit; the third is prevarication,
"Which equally endangers religion and science.
"If you possess magnanimity, prudence, and wisdom,
"Shun these vices with the most anxious care.

"The next precept is: The king does not, from "the slight suspicions which present themselves, "precipitate the innocent into calamity, nor expose "them to danger, and so bring on himself the venge- "ance of the Almighty:—

"Inflict not punishment on a trivial suspicion,
"Lest it afterwards bring bitter repentance:
"When doubt has been dissipated by certainty,
"You will then feel regret, and repentance be of no avail.

"The next precept is: He always keeps to the "path of moderation, in the practice of liberality "and the employment of wealth; and avoids, with "scrupulous attention, excess and negligence, "which in a manner resemble prodigality and "avarice:—

"Practise not profusion to such an excess,
"That the sun of your existence be exchanged for Sohá:
"Neither be so extremely strict in frugality
"As to withdraw the hand from the skirt of Liberality.
"It is best to avoid the two evil extremes,
"In accordance with the views of the generous and pure in soul.
"Therefore make choice of moderation in all things;
"As this maxim demonstrates, 'the medium is best.'

"The next precept is: He must not be indif-"ferent to the ornaments of praiseworthy talents "and virtuous qualities; nor suffer himself to be "deceived by the glitter of external accomplish-"ments, devoid of the internal splendor of virtue: "as, agreeably to this proverb, 'A man is to be "'estimated by what proceeds from the tongue, "'and not by the turban on his head:'—

"Do not proudly elevate your head through the charms of your voice,
"For reeds and silken cords are also endowed with speech.
"Attach not so much dignity and excellence to your sight,
"For the sparrow can discern at a distance of twenty parasangs.
"Boast not so loudly of your powers of hearing,
"For the hare is sensible of sound at ten leagues' distance.
"O, weak man! speak not so much of your perception of smell,
"For a mouse can smell at a bow-shot distance.

"The next precept is: He never regards any "created being with feelings of contempt; for "'under every hide a friend may abide; and under "'a patched doublet, a gallant soul:'—

" Every person is important to himself;—in this manner,
" That every particle you take into consideration is a total in its essence.

" The next maxim is: A good king adorns him-
" self with the qualities of justice and equity;
" neither does he at any time, for the sake of
" metals trampled under foot or polluted by the
" touch of the vulgar, alienate from himself the
" affections of his Ministers and Nobles by unbe-
" coming exactions, nor expel them from his door
" through intolerable grievances; neither does he
" vexatiously harass the cultivators about trifling
" imposts :—

" The king who robs the cultivator of his substance
" Undermines his own palace, so that the roof falls in.

" Khakání, the prince of poets, says thus:

" Wherever Understanding spreads her shade, thither bear your goods and chattels,
" For her asylum exceeds in beauty the empyrean dome.
" Wherever Intellect pitches her tent, there fix your throne;
" For that tent exceeds in beauty the revolving skies.
" Have you not remarked the decrees of kings, as recorded in story,
" That their deeds are more beautiful than the visions of fancy?
" Have you not heard, in story, of virtuous rulers,
" The recital of whose deeds surpasses the beauty of the revolving stars?

" The next precept is: The sovereign extends the
" skirt of pardon and the robe of clemency over

" those who have erred, according to this text; ' If
" ' there had been no sin, surely my mercy could
" ' not have been known:' and also acts according
" to this injunction; ' When thou hast prevailed
" ' over thy foe, pardon him, in gratitude, for the
" ' power obtained over him:' "—

" When you have suddenly obtained the superiority over your foe,
" Bind him with the chains of forgiveness, that he may become your slave.
" The transgressor is slain through his own evil deeds;
" But when he meets the odour of pardon, he is restored to life.
" As soon as the idea of pardon becomes personified,
" It shines with the lustre of the Sun and Jupiter."

" It is said in the traditions, that if any one clearly
" perceive in another the characters of error, and
" should obliterate them with the pen of forgiveness,
" without the smallest doubt that person is of the
" number of those of whom it shall be proclaimed in
" the Day of Judgment, ' Whosoever has any claim
" ' upon God, let him arise—and none will arise,
" ' save those who have pardoned;' and that he has
" also adorned his enlightened mind with the gems
" of this quality, ' If men but knew the delight we
" ' find in forgiveness, they would certainly approach
" ' us, loaded with sin:'—

" If the transgressor knew the subtle truth, that every moment
" We taste the greatest delight by bestowing pardon on the criminal,
" He would ever after give way to error,
" And evermore approach us with petitions for forgiveness."

As the reply of Arkam, the son of Kalíb, to Muan Zadeh(*), is conformable to the tenor of these precepts, it merits to be recorded on this occasion. It is related, that Muan Zádeh once put to death ten persons of the tribe of Arkam; and that while his wrath was highest, Arkam came to his dwelling and requested an audience: on receiving permission to enter, he joined the assembly, confidently expecting to be received with respect and attention. Muan however said, "What motive could induce thee to "come into my presence? Wast thou not alarmed "at my vengeance?" Arkam replied, "Neither the "want of wealth, nor the inclemency of the sea-"son, has brought me hither; but my exalted soul "permits me not to submit to any person but your-"self, nor to prefer a request to any but you: great "as my transgression has been, still the clemency "of your disposition far exceeds it:"—

(*) *Mán* or *Mâan*, the son of Zaídah. He was Chief Captain to the last of the Ommiade Khâlifs. After this prince's defeat, the Abasside Khâlifs persecuted all his adherents. Mâan was therefore obliged to conceal himself a long time in Bagdâd. Endeavouring to escape from the city, he was met by a soldier, who seized his camel's bridle. Mâan endeavoured to bribe the soldier by a jewel of great value; but the soldier gave it back, saying, "My pay is two crowns a month: this is worth a thousand: I "make you a present of it. I am not a robber." Some time after, Mâan rendered great service to the Abasside Khâlif, when his personal safety was endangered; was taken into favour, and rose to great distinction; but could never discover his disinterested benefactor.—D'Herbelot.

"It is not difficult for the powerful to practise liberality:
"But he who has power, and pardons not, is highly criminal.
"If the transgression of repentant inferiors be great,
"The grant of pardon by the powerful is infinitely greater."

On concluding these maxims and counsels (which are recorded more at large in important treatises and the Tárîkh Maajem) Houshung added: "The "quality which obtains pre-eminent rank among "the semaxims, is energy: and exalted energy con-"sists in this, that in order to acquire perfection of "soul we are to apply unceasingly the capital of "our might, and the stock of self-devotion: for "although nature be averse to it, and life too short "for its attainment, yet if the hand of successful "hope should reach the skirt of triumph, the result "is pregnant with happiness in both worlds; and "and even should the proposed object retire behind "the curtain of impossibility, yet every reflecting "person will excuse the failure; as is illustrated by "this proverb:—

"When Fortune declares not for thee, thy exertion is in vain."

Houshung having thus expressed himself, Tehmuras replied: "Your royal precepts and affec-"tionate counsels, which embellish the robes of "fame and exalt the standard of joy and dominion; "which form the pupil of the eye of vigilance, and "the delight of the breast of prosperity; the sure "means of acquiring every object of hope, and the "modes of confirming power and happiness; have

"made the deepest impression on my soul; so that "in the alternations of morn or eve, and the vicissi-"tudes of dawn or afternoon, the images of these "designs are indelibly engraved on the tablet of re-"flection and mind; and, as the poet has well ex-"pressed—

"The remembrance of the days past in your society cannot pass away
"From my heart, in the revolutions of the heavens or the lapse of ages:
"The pen of Affection has traced the characters so indelibly,
"That if, for example, the soul should quit the body, these cannot depart."

Tehmuras afterwards expressed himself in the purport of the following verses:—

"If I carefully conform my conduct to these precepts,
"I shall be admired both in heaven and earth:
"But should I avert my head from the king's counsels,
"Destruction will overtake me in both worlds.
"On me the sovereign of auspicious aspect has bestowed
"Treasures of gold and silver, with crown and royal zone;
"He has besides rendered me illustrious by his sage advice,
"And has also enriched me with the purest moral precepts:
"To me have been entrusted his most secret thoughts,
"And on me he has conferred distinction beyond all others.
"I am now a sovereign, possessed of kingdoms, treasures, and hosts;
"My pavilion is raised far above the sun and moon;
"I, who was once a drop of water, am now become an ocean:
"The feeble sparrow is now become a Phœnix:
"From the king's bounty I have derived the same results
"As the thirsty crops from the timely rains of spring.
"What grace and mercy from the nourisher of all!

" What goodness and beneficence in the almighty creator!
" That the king has so thrown his shadow over me,
" That my elevation soars beyond the lofty spheres."
When Tehmuras had closed the cornelian casket of the lips,
Houshong, of illustrious race, thus replied:
" O memorial of thy sire and grandsire,
" Henceforth I devote myself to my own concerns,
" And betake me in seclusion to the recesses of my cave.
" Into thy hands I commit the empire of the world:
" Thou knowest best, whether thou art sincere or false!"
He thus spoke, and instantly turned away,
To the place where Kaiomars had taken his abode.
He fixed his dwelling in the gloomy cave,
And followed the example of his sire and grandsire:
He was continually engaged, like the devoted recluse (Abdâl)[p];
His nights and days were spent in fasting and prayer;
Sometimes reciting prayers, and chaunting the praises of the Almighty;
At other times, immersed in silence and holy meditation.
Until Fate recited to him the lesson of absorption in God,
He remained alone, and unattended, in that cave.
I have heard, that when the destined hour drew nigh,
And the world looked gloomy through the prospect of death,
He raised his voice, and bemoaned in sadness,
Whilst tears streamed down like the showers of spring:—
" Oh! sole comfort of my solitary hours,
" In what terms can I now express myself!
" Thy name is healing to the broken-hearted!

([p]) *Abdâl* is, in general, applied to any anchorite or secluded devotee: but, according to the Sooffees, there are in this world never less than three hundred and fifty-six pious persons who are always employed in aiding others and saving souls. Three hundred of this number are Abtâl (erroneous); forty, Abdâl (pious men); seven Asiâh (running waters); five Autâd (props); three Kutb (poles); and one Kutb-ul-Actâb, (or pole of poles).

" Thy cup affords wine to the livers parched with thirst!
" At this moment, when the soul is on the margin of the lips,
" When the enfeebled body burns with feverish glow,
" When terror blanches the cheek and wastes the frame,
" When grief parches the lip and moistens the eye,
" When the spirit prepares to desert the body
" And the bird of life has begun her flight from this frame,
" When the tongue is bound up from the intercourse of words,
" My heart is rent with the lament of departing life.
" As mercy and goodness are Thy attributes,
" And as Thy grace is all-sufficient,
" Pour some moisture on the clay of these parched lips,
" Apply some healing to this wounded heart!—
" In this wilderness, on my destined journey,
" I am without a companion and the means of travelling;
" Vouchsafe thy mercy to thy indigent and humble suitor,
" Who has strayed from the path, and roams without a guide!
" When I am laid in the dark and solitary tomb,
" My body in the deep trench, my head in the arched grave,
" Open to my gaze the entrance into Paradise!
" Let my winding-sheet be a celestial robe;
" And let my ashes send forth the perfume of ambergris!
" Protect me from Munkír and Nakír, the Avenging Angels!
" And when this borrowed form is no more,
" Let my heart be re-animated in another frame!
" In this dissolution, bestow upon me a new existence,
" As that annihilation is better for me than my present state!"

Some of the ancient chronicles say, that Houshung was constantly engaged in religious exercises in a cave; and that the demons, having watched an opportunity, while he was in the act of devout prostration, overwhelmed him with stones, so that he never resumed any other posture of adoration.

Tehmuras, in robes of mourning, with tears and groans, continued in earnest supplication to the Almighty to grant him the knowledge of Houshung's murderers; until one night the perpetrators of the secret crime were made known to him in a vision. Immediately on awaking, he hastened with a considerable force to attack the demons, the greatest part of whom were destroyed by his avenging sword. He afterwards built a city in the place where Houshung was found murdered; which city was first called Talkh (Bitter), which in process of time was changed into Balkh.

Houshung was also styled Irán; to whom many writers refer the building of that city, whilst others assign it to Iraj, the son of Feridoon. Houshung is said to be the first who ever extracted iron from the ore, and worked it into arms: to him is also attributed the formation of garments from the skins of sables and foxes; also the art of training greyhounds for the chase, and dogs for guarding the flocks. He also established a number of officers in his court for the execution of all affairs; and was the first who extracted jewels and the precious metals from the mine. He is also said to have first ordered the felling of trees, for the purpose of forming doors and planks; and to have issued orders to mankind for the destruction of the beasts of prey. Many writers attribute to this prince the Canal of the Tigris, with

the erection of Sús, Kufeh, and Babel. The Kází Beizáwí relates, that some writers ascribe the erection of Babel to Zahák; while others maintain that it was founded by Kaiomars, as before mentioned. Houshung reigned forty years, and Idrís (on whom be the peace of God!) was contemporary with him.

The following are some of his sayings:—

"Be not elate with pride for having access to a king "whose confidants and relations are your enemies."

"Intoxication is altogether unbecoming in a prince, as "he is the guardian of his realm; and it would be shame-"ful, indeed, if the guardian himself stood in need of a "protector."

"Never reckon on the society or friendship of that "person who cannot overlook a transgression nor accept "an excuse."

"True wealth consists in a contented mind: safety, in "seclusion from the world: freedom of soul, in forsaking "violent passions: the sincerity of friendship, in rooting "out avarice and harshness."

"There are four calamities in the world:—poverty in "old age; sickness in a foreign land; borrowing in the "season of need; and being destitute of a companion in "the day of travel."

"A prudent man never asks for what he cannot obtain."

"There are eight things which are the result of ex-"treme folly:—anger, without a cause; liberality, without "discrimination; exposing one's self to trouble through "a vain pursuit; want of prudence in discriminating

" between friend and foe; communicating a secret to the " unworthy; entertaining a good opinion of the worth- " less; speaking much, to no profit; and placing reliance " on those who have never been tried."

" The king who speaks in the language of levity loses " his dignity: the utterer of falsehood becomes contempti- " ble, and no one relies on his word."

" A king must carefully observe three points—haste in " doing good, slowness in punishing, and patience in all " unexpected occurrences."

" There are five things, a small portion of which be- " comes too intolerable—enmity, pain, grief, reproach, and " the humiliation of bondage."

" We may discover the excellencies of love and friend- " ship when separated from them."

" The extent of a man's understanding is perceived in " the season of wrath."

" Mildness is a host, which bids defiance to the petu- " lant."

" Wealth consists in contentedness; mendicity, in seek- " ing after superfluities."

" The contented man, although hungry and naked, is " rich; but he that ever seeks after more, although " master of the world, is a mendicant."

This wise and powerful monarch presents, among his sayings, the same sentiment in this concise form:—

" If you confer the world on a beggar, he still remains " one."

THE HISTORY OF TEHMURAS,

THE ENSLAVER OF DEMONS.

His title was Niyáwend, or 'Armed at all points.' He is reckoned by some writers the son of Houshung, whilst others maintain that he was one of his relatives:—

"As soon as Houshung retired to his solitary cell,
"The ball of sovereign power was impelled by his successor,
"Earth-possessing Tehmuras, the Enslaver of Demons,
"Alike exalted by genius and the high influence of his star.
"Beaming with the glories of the sun, and the splendor of the moon,
"He adorned the world with his crown and throne.
"He despatched undaunted envoys on every side,
"And announced to the world the tidings of justice and equity.
"The officers of revenue were commanded, that during three years
"They should not diminish the cultivator's stock.

As Tehmuras had completely subdued the Demons, he was therefore called Dívband, or the Demon-binder. This prince, by the unanimous voice of the chief historians, is allowed to have been consummate in understanding, equally zealous and celebrated for his impartial distribution of justice: in the ardour of generosity, like the billowy ocean, so that in the abundance of liberality he took no account of the possibility of deficiency: in might, he resembled the resistless, mountain-subverting flood, which neither steep nor depth can retard: in

the season of beneficence and bounty, like the rains of spring, showering down benefits of every description: in the day of battle and strife, like the furious lion, all overpowering force:—

"Over whatever place the simoom of thy fury passes,
"Camphor itself becomes like the infernal blasts.
"Over whatever part of the earth the gales of thy beneficence blow,
"The sleepers of the tomb rise up like the budding herbage."

In his time occurred the year of fasting, the origin of which name is as follows: at this period arose so great a famine, that the kidneys of the people melted like water, until they once more drew their support from the stores of providence: the helpless multitudes continued day and night to look up to heaven: in the day-time they regarded the solar orb; at night they contemplated the lunar disk:—

"Their only food was to view the two round disks of heaven;
"The sun by day, the lucid moon by night."

In order to allay the fire of this calamity, and abate the flames of hunger then so universally diffused, this equitable monarch took counsel with his intelligent advisers: after which he decreed, that persons of substance and property should be content with their evening repast, and distribute that of the morning to the necessitous. The most pleasing of poets, the Sheikh Ṣaadí (whose tomb

may God sanctify!) says as follows:—

"The orthodox fast, in due form, is observed by the person
"Who gives his food and repasts to the needy:
"Otherwise, what occasion to trouble thyself about fasting,
"By withholding from thyself at one time what thou eatest at another?"

It is however evident, that the Sheikh's discourse applies to voluntary abstinence. Tehmuras is said to have possessed a Vizír eminent for the excellency of his disposition, famed for rectitude of conduct and piety, who displayed to the king's sight exalted energy, the diffusion of justice, universal clemency, and sympathy:—

"When the benevolent Minister is united in heart with the king,
"The most intricate matters are arranged, and justice diffused:
"Through the excellent loyalty of the faithful Vizír
"The kingdom is safe, and the sovereign famed for justice."

When, by the favor of Heaven, and the prudent conduct of the Vizír, enlightened in soul, the throne of universal dominion was adorned by the presence of the king's exalted nature, and the sceptre of royalty was embellished by his auspicious fortune, he raised the banner of justice from the wide expanse of earth to the vaulted domes of heaven, and inscribed with the flaming sidereal pen the oracles of munificence and liberality, in vivid colours, on the faces of the planets and fixed stars: consequently, the fame of his bounty and virtues outstripped in speed the earth-traversing western breeze, and bore

away the ball of rapid velocity from the world-pervading courier of the northern gale; so that every day his authority and sway became more deeply seated in the hearts of mankind, and his dominion more widely extended:—

"Fate entrusted to his virtues the reins of power;
"Destiny surrendered to his prudence unbounded sway:
"The world averted not its face from obedience to him,
"Nor did the heavens turn away from accordance to his wishes.
"During his reign, the diadem shone with perfect lustre;
"His impartial justice ennobled the royal crown."

However, when Houshung withdrew from all interference in the concerns of the monarchy, and embraced the solitary life of a recluse in his retired cell, some difference of opinion having arisen between the Ministers of the kingdom and the great men of the army, a breach was thereby effected in the solid rampart of the empire: a number of rebels and traitors, perversely adopting the path of rebellion and contempt of authority, withdrew the head from the ranks of obedience and the neck from the yoke of allegiance, and exerted themselves to efface the just claims of their beneficent lord; being altogether regardless of this saying, "Ingratitude is more "criminal than infidelity; as the former is double, "the latter single[9]:"—

(٩) كُفْرَان "*Ingratitude*" is in the dual form; كُفْر "*Infidelity*" is in the singular.

"Be not ungrateful for a benefit conferred: as the ungrateful man,
"If you consider attentively, is doubly an infidel:
"How severe this sentence, that in the Day of Judgment
"The ungrateful can entertain no hope of pardon!"

To all those chiefs, who in the various regions had obtained precedency of rank and authority, and who had adopted sentiments of hypocrisy as the rule of their conduct, they despatched letters, founded on mutual promises of support, and guaranteeing a general unanimity in operations. They also announced, that the Vizír, the centre of dominion and the prop of the State, had several times requested permission to resign, through the burden of years and the decay incident to age, but that this offer had not been accepted: however, in a short time, the necessary event, which no bribe can avert, must come to his door; and the sentence, which cannot be warded off by gold or silver, threats or prayers, will descend on him. Granting that he may live a few days longer, the hour fast approaches when he must necessarily withdraw, either to-day or to-morrow, from all interference in public matters: through the inroads of grey hairs and the decrepitude of old age, death must soon take precedence of life, and annihilation supersede existence. The prince, also, is but a child in years, dazzled by wealth and splendor, intoxicated with his treasures and armies, and

delighted with the ensigns of royalty. The decorators of passion and desire have exhibited to his sight, with all their fascinating splendor, the forms of hopes and anticipation, and the pride of pomp and youth; whilst the evil demons of men and Genii have rendered sensual enjoyment and bodily pleasures acceptable to his mind: the revel of night is protracted to the morn, and the morning potations are continued to the nightly feast:—

" From night till morning, with rosy-cheeked Beauties,
" Seated on the bank of murmuring rivulets,
" Quaffing wine in joy and gladness,
" The very Devotees cast away the sacred mantle.
" Inspired by the fast-streaming tears of the goblet,
" The fascinating damsels clap their hands in transport:
" The festive banquet is spread on every side;
" The tambour and the sweet-voiced lyre invite to joy:
" The wine in the goblet imparts delight to the heart,
" And by its reflection makes the night appear as day:
" The fairy-faced damsel, who takes one draught of it,
" Can with her fascination eclipse a thousand Fairies.
" The wine became so deeply imbibed into the head,
" That it begins to dance within the very brain."

No sooner does he cease from feasting, than he betakes himself to scour the desert in the chace: from a natural propensity to evil and violence, he pitches his tents, by day, in the haunts of wild beasts, to chase the lion, the onager, the goat, deer, and elk;—his nights, amidst the dens of lions:—

"The king is over much addicted to two pursuits,
"Although we keep a watchful eye on his conduct:
"He either, in the banquet, quaffs to excess the ruby-coloured wine,
"Or entirely devotes himself to the pleasures of the chace."

It is palpably evident to every understanding, that when the guardians of realms and the leaders of armies waste the stock of their youthful energy in the chace or in revelling, they can neither employ the requisite degree of attention in regulating the concerns of mankind, nor by any means execute their bounden duty of providing for the regular support of their dependants, or confer on the military and courtiers the necessary proofs of munificence:—

"When a prince devotes himself to the chace and indolent repose,
"Certain ruin awaits his family and connexions.
"Dominion consists in encountering fatigue and trouble,
"And not in swallowing goblets of wine."

Having committed to writing innumerable calumnies and reproaches of this nature, and thereby excited in the king's enemies the desire of conquering the kingdom, the despatches were entrusted to couriers swift as the winds, who, in the moment of expedition, could ascend on high, swifter than flame, or descend more rapidly than falling waters. They sent to the foe,

"Couriers, urging on their rapid course,
"Traversing the earth, like the revolving heavens."

Whereas, in the Court of Destiny, "when God de-"crees any event, it is the same as accomplished," and as the Mighty Judge of fate had passed and ratified this sentence, "Let the vile traitors be removed "from the regions of repose, and the shores of tran-"quillity to the dungeons of despair and woe; let "their souls and realms be devoted to the gulphs "of ignominy and the abyss of humiliation;" therefore these ill-fated, worthless wretches, of blasted prospects, listened with approbation to such false and absurd assertions, and, destitute of any firm stay or prop, through the phantasms of delusion and vanity, plunged headlong into the pit of wrath and the caverns of ruin, and made every preparation for the ensuing conflict. As soon as Tehmuras was informed of the fraudulent devices of his rebellious subjects, he consulted his Vizír, the faithful counsellor of the State, and the guardian of the interests of the people: on which the Vizír thus replied:—

"As the king asks counsel from his slave,
"It is necessary to pay due attention to the answer:
"Should it be suitable to the occasion, let him act accordingly;
"Otherwise, let him instantly reject it."

Let not the king's noble mind be troubled; as the force of his enemies is like dry wormwood, or the seasoned tamarind-tree: although the flame mount on high, yet it is extinguished almost instantly:—

"As to the complaints of the enemies of the state,
"Although his appearance presents fold on fold,

"He is like a spark which issues from the fire,
"Which mounts on high, and is then no more."

Notwithstanding this, the king must neither neglect nor defer forming plans of the campaign, and preparing the means of battle and resistance: for the high-road of monarchy and prosperity can only be kept unpolluted from the disgrace of sedition and tumult by using the well-tempered sabre of empire; and the egg of the orthodox faith is guarded from infidels and rebels solely by the dread of the merciless sword: weakness and confusion, in all matters relative to authority, are quite opposed to the rules of propriety, and are certainly attended with turbulence and anarchy of every description:—

"The foundations of the State are instantly ruined,
"If the sword be not wielded with absolute sway."

Pursuant to the counsels of his enlightened and prudent Minister, Tehmuras directed all his attention to preparing the means for conducting and maintaining the contest: he commanded treasures, so immense as to exceed the calculation of the most expert accountants, to be expended in providing pay and stores for the soldiers. Some days having been devoted, with all due exertions, to this object, when every arrangement required by the emergency had been completed, he set out to meet the enemy, with an army countless as the sands of the desert, and surpassing the extent of numbers; accompanied

by three hundred elephants, demons in aspect, mountains in bulk, which had been brought from Hindustán in the beginning of his reign:

"Furious elephants, towering to the skies,
"Raging like the sea, lofty as the mountains."

When both armies drew near each other, and it had been announced also that the king had arrived at his destined place, mighty terror and dismay overpowered the inmost hearts of these vile rebels; they began to feel repentance and remorse for their conduct and measures; but they repented when it was of no avail:—

"Truly thou hast repented, when repentance is profitless."

After anxious deliberation, they despatched to the king smooth-tongued ambassadors, who, by the magic of their eloquence, could undo the knot of unrelenting fierceness in the soul, and by their subtle devices could allure the bird of compliance from the atmosphere of abhorrence within reach of the shaft: by means of these they now sought protection, in the bark of loyalty, from the deluge of rebellion.

"When it is no longer possible to assail an enemy by force,
"We must open the portal of conciliation and mildness.
"How beautifully has this been expressed by the eloquent speaker,
"Who was thoroughly acquainted with every science!
"Force and violence never attain their object;
"By blandishment, the serpent comes out of his hole."

The ambassadors were presented at the foot of the august throne; and although they set forth with great zeal the advantages of concord and harmony, and, reprobating the tendency to hostile measures, exerted every means to appease the king, his resolution however not being turned to peace, he thus replied: "He that sows thorns cannot gather "grapes: to sow the seed of injustice, and after-"wards to expect the harvest of sincerity; to plant "the shoots of hostility, and look for the fruits of "concord; belongs only to the ignorant or crazy:—

"Dost thou not know, that having sown colocynth,
"Thou canst not gather from it the sugar-cane?
"From the confidence thou placest in a little antidote,
"It would be wrong to endanger life by venturing on poison."

The king having uttered words to this purport, gave the ambassadors leave to depart; and they returned hopeless and forlorn. Tehmuras followed them close, with countless hosts: and now, when the conflict of the armies drew nigh,

"On both sides the leaders marshalled the ranks in array;
"They drew out their forces over the whole face of earth."

The loud blast of the trumpet, and the clangor of the drum, mounted to the sphere of the Pleiades and the dome of the ninth heaven: the champions of the field, who in the day of contest would boldly grapple with destiny itself, now directed against each other the engines of war and the ruthless

sword: the collision of the waves in the ocean of strife presented to the intelligent soul the awful spectacle of the Day of Judgment. As soon as the Pisciform royal banners, ornamented with the signs of Victory, rose in conspicuous glory above the horizon of the field of battle, the intrepid warriors, through the auspicious signals of decisive success, were animated to triumph and victory, and, like fowls feeding eagerly on grain, pounced with resistless talons on the multitudes of the enemy; numbers of whom were confined in the chains of ignominious captivity; and a few only, like the stars, retiring with precipitation from the flaming sabre of the sun, saved themselves by flight:—

"When the morning draws forth the falchion of the sun,
"The stars have no resource left but flight.
"What power have the drops of rain from the clouds, at the season
"When the ocean raises its waves from earth to heaven?"

On obtaining this signal victory, Tehmuras despatched messengers with the tidings to every part of the world; and the sovereigns of every clime and region directed their steps to the throne resembling the heavens, and arranged themselves in the train of loyalty and submission. As soon as the comprehensive mind of Tehmuras had rest from his enemies, and when his auspicious nature had enjoyed the calm of repose during a few days on

the couch of tranquillity, he became desirous of visiting the provinces of his empire, and declared the motive for this enterprise to be the following: "That we may be enabled to dispense justice; and "learn the condition of the oppressed, who are "prevented by tyranny from coming into our pre-"sence." During the long period that Tehmuras, at the head of an army more numerous than the leaves of the trees or the drops of rain, traversed the cultivated parts of the earth, not an individual was exposed to the endurance of molestation or injury:

"The earth was not moistened with the blood of any,
"Nor was even a single emmet trodden under foot."

After some time, when he had returned to the seat of splendor, a grievous famine again occurred; but the devouring flame of hunger was once more extinguished by the prudent method before described. But when thirty years of his reign had passed, the toil of the journey to the next world overpowered him; the hand of the experienced physician was unable to reach to the robe of his cure and restoration to health: having witnessed in himself the signs of death and the proofs of debility, he was convinced that the bird of soul was about to wing its flight from the narrow cage of mortality to the pavilions of Heaven; and said to himself, "This is a time for "penitence and contrition:—

" I possess no comforter in the entire world:
" Why should I not then weep bitterly for myself?
" Although I possess a hundred inmates in my abode,
" At the moment of death I regard them all as strangers."

The near approach of death having now become certain, he called for Jemsheed, who was heir to the throne; and having performed the solemn rite of testamentary precepts, he then bade adieu to this transitory world, and turned his face towards the everlasting abode. Some historians relate, that, during his reign, when any distinguished person passed away, he, in order to console his afflicted mind, formed an image of the deceased; and that, in the lapse of time, men having forgotten the cause of making these images, regarded them as Intercessors, and thus became addicted to idol-worship. It is recorded in some histories, that Tehmuras, during his life, was never hostile to nations professing a different faith; but that this orthodox monarch acted in conformity to this great principle; " To you belongs *your* faith: I adhere to mine." To him is ascribed the erection of Kahándiz, Merv, A'mal, Teberistán, Sárúiyeh, and Isfahán, cities of Persia;—that also of the Seven Cities of Irak Arabí, now in ruins, with many others besides. In some histories he is styled, The son of Houshung, The monarch of every clime, The devoted servant of the Great and Glorious God, who subjected to him Eblís and all his hosts. He

was admired in his own kingdom, as he was the first who adopted wool and furs for garments: he was the first who conferred splendor on royalty by trains of horses, mules, and asses: he also employed dogs to guard the flocks, and protect them from beasts of prey: he besides wrote in Persian. In the Táríkh Giaffar, Tehmuras is said to have slain one thousand four hundred and eighty demons;—to have lived eight hundred years, of which he reigned three hundred;—and that he was buried in Balkh. In some books, the conquest of the demons, and the putting them to death, are interpreted to mean victory over all violent passions and sensual propensities, and the extirpation of vicious habits. "None but God knows the hidden truths." It is one of his sayings, "Be content with a little that is profitable; for that "little is better for you than a great deal attended "with injury." He has also said, that a wise and prudent king, at the moment of displeasure and the ascendency of wrath, should have recourse to what he is able to repair in the season of clemency:—

"So far push thine anger, that in the season of clemency
"Thou canst be certain of being able to re-establish things as before."

THE REIGN OF JEMSHEED.

This word is compounded of a proper name, "Jem," and of the epithet "Sheed," which means "giving light:" on which account he is called "The effulgence of the sun." Others assert that the sun's rays are called "Sheed."

Abú Hanífah Dínawarí, one of the most celebrated Persian historians, says that Jemsheed was the son of Arfaksad, the son of Saum, the son of Noah: and also, that, by the people of Ajem, Arfaksad is styled Irán. Some ancient chroniclers relate, that he was brother to Tehmuras; while many regard him as his brother's son: but the most generally received opinion is, that he was his actual son.

"As soon as Tehmuras withdrew from the kingdom,
"Jemsheed was appointed to the crown and throne.
"Earth-possessing Jemsheed, of happy qualities,
"By his presence rendered the earth like the Garden of Paradise,
"As soon as he obtained sovereign sway over the kingdom,
"He closed against the people the portals of tumult.
"From the precepts of pure-minded Hoùshung
"He deviated not even a hair's breadth.
"In every act and place which engaged his thoughts:
"His sight was ever fixed on that prince's counsels."

When this monarch was seated on the throne, he laid in order the foundations of vigilance and majesty, and strengthened the edifice of impartial justice. He passed his life in extending compassion and jus-

tice to all the concerns of the cultivators, and those of humble rank; and the doors of revolution were closed before the face of the world. He was unrivalled and unequalled, amongst mortals, in perfection of understanding, beauty of person, soundness of experience, and purity of morals. Persian writers assert, that his sway extended over the seven climates, and that men and Genii were alike subject to his power. He is said to have requested of the Great and Glorious God, that death, disease, and the infirmities of age, might be removed from among mankind; and his prayer being granted, not an individual in his kingdom was seized by any of these calamities during the space of three hundred years.

He is also said to have commanded, that on the day of the Angel Khurdád, in the month Farwardín, the people should break all the coffins. Some credulous Persians suppose him to be the same as Sulimán; but this opinion is absurd in every respect, as between the age of Jemsheed and that of Sulimán (on whom be salvation!) more than two thousand years intervene. Secondly; Jemsheed apostatized in the end of his reign; whereas the Almighty himself expressly declares, "Truly Sulimán committed not infidelity." Lastly; all writers agree that the All-powerful Creator never permitted an enemy to prevail over Sulimán; whereas Zahák completely subdued Jemsheed. Now that Jemsheed, like a

circle, was circumscribed about the centre of the lower world, and that his ordinances pervaded both sea and land, he contemplated with an eye of wonder the mysteries of Creation, and by the light of the sun of discernment comprehended their properties and influence. He therefore concluded, that the heavenly bodies and the terrene substances, which have opposite natures, indispensably required an All-wise Creator; and that this Creator is essentially endued with power and will; and that whatever His supreme decree produces is attended with utility and is the result of wisdom. Being impressed with these thoughts, he despatched trustworthy messengers and couriers to every region and district of the earth, who were to bring back all the productions of land and sea, which they could discover. The different vegetable substances were planted in an appointed place, so that by means of the particles of earth and water, the temperature of the air, and the sun's power, the properties of their growth, nutriment and productions, might be ascertained. When the Painter of Fate, with the pencil of Destiny, had removed the veil which concealed the fruits of the trees, and withdrawn the curtain which hid from view the splendid beauties of the rose-garden, and the vegetable creation had become impregnated by the influence of the genial gales sent by gracious Providence,

so that the essential qualities concealed in them might be clearly discerned, Jemsheed carefully examined each, with respect to its medicinal or nutritious properties; and on discovering their nature, separated the noxious from the good. He also commanded that the minerals and metals, hitherto concealed in mountains or mines, should be brought to light; and that the metal of iron, which unites in itself cold, aridity, sharpness, and hardness, should be made into sabres, poniards, coats of mail, breastplates, helmets, and caps: he likewise ordered gold, silver, rubies, sapphires, and such like, to be used as ornaments by women, and for the decoration of princes. He first introduced the production of silk, dyeing it of different colours, and weaving it into costly garments. Aloe-wood, ambergris, and all kinds of perfumes, were discovered by his zeal and research. He also built many cities; and so regulated the government of every district and region, that the principles of administration were brought to perfection, and the world received both splendor and order: riches and competency, want and indigence, were distinguished: the rank and privileges of the governors and governed, of rulers and subordinates, were clearly defined.

According to tradition, this period also produced the purple wine, a moderate portion of which, as is

well known, invigorates the vital spirits, and adds beauty to the human complexion. The following incident is said to have given rise to the discovery of wine. As it was found that grapes, the most delicious of fruits, on account of the changes of the atmosphere, and the influence of cold during winter and spring, were not then so agreeable to the palate, Jemsheed therefore ordered their juice to be separated from the kernels and husks, and put by into a certain vessel: this he daily visited, and assayed the contents, by the trial of taste, until the sensation of bitterness was excited, and his nature conceived an aversion to it. The king, on this, conceiving the juice of the grape to be a deadly poison, ordered the vessel to be put by, and the head carefully closed up. It happened that in Jemsheed's palace there was a beautiful and lovely damsel, who was seized with such violent pains in the head, that she longed to die. She thought to herself, "In order to be "delivered from this calamity, it is my best plan to "drink some of the deadly poison kept by the king's "order in the jar: I can thus resign my soul to the "Angel of Death, and deliver myself from the "ravages of disease:"—

**" I swear by the wine-jar head, that I will not quit the tavern-door
" Until my measure of wine (life) is filled to the brim!"**

When the damsel, in pursuance of her plan, had

swallowed some of it, joy and cheerfulness ensued, and her pains were diminished: she then took some more; after which, though slumber had been banished, even from her imagination, for many a night and day before, she fell into a sleep which lasted a whole night and day: on awaking, she found herself restored to perfect health; which fact she related to the king, who was transported with joy at the event, and frequently had recourse to this beverage. He then ordered the general use of wine; and administered it in most disorders, to the complete cure of the patients, by whom it was called the royal medicine.

"Wine is certainly a sovereign remedy,
"If you partake of it with moderation:
"But it is attended with the same results as poison,
"If you commit excess in draughts of pure wine."

It is related by some historians, that Jemsheed, in the beginning of his reign, directed his steps from the royal residence of Sejistán to Fars, where he laid the foundation of structure which commenced at the Plain of Khefrak, and terminated in the middle of Ramjarad, a district of Shiráz; so that its length measured twelve parasangs: the equal of this no traveller or wandering voyager, in any age, has ever beheld in any region of the seven climates; which is evident to this day, from the proportions of the circular columns and the pillars of the mansions cele-

brated by fame under the title of Chehal Minar, or the Forty Minarets. At the period when the sovereign of the stars removed his royal pavilion from the tail of Pisces to the neck of Aries, Jemsheed issued a decree, ordaining the Nobles and Ministers to assemble at the foot of the royal throne; when he himself, with every demonstration of joy and gladness, seated on the Musnud of universal empire, expanded the carpet of delight, and laid out the couches of festivity and pleasure: to this day he gave the name of Naurooz, and held out to the people the promise of abundant grace and liberality, with the diffusion of justice. Mandates requiring implicit obedience were issued from the seat of grace and munificence, that the military and cultivators of every class, having made their arrangements in perfect freedom from alarm, and having thrown open the gates of joy, should use every haste and exertion to participate in the general festivity and exultation: and the people, who of themselves were inclined to the dance without the excitement of music, in consequence of this sanction, kept the banquet spread by night and day, saying to each other,

"The parterre quaffs the goblet from the hand of the rose;
"The morning gale arranges the tresses of the hyacinth;
"The banks of the rivulet are covered with a mantle of green;
"The mountain has decked its loins with a zone of tulips;
"This aged world has received fresh youth;
"The earth, from its verdure, appears like the heavens:

"Thousands of roses, like the youthful students[r],
"Select their new tablets from the green foliage:
"The plaintive nightingale seeks constancy from the rose,
"Which rises from its cradle like the eloquent Jesus[s].
"Raise the shouts and exclamations of joy, like the intoxicated;
"Do justice to life from the ready cash of opportunity!
"Come! let us together pursue the delight of our soul!
"For, after this, we know not how long we may be able.
"When the bark of our existence falls into the whirlpool,
"It gives not time to swallow a single draught of water."

At this period, the ascetic sage, the ocean of Science, the divine philosopher Fítágúras the Ionian, was in attendance on Jemsheed: through the clear perception of this sage's spiritual nature, he could read the future in the volume of the past and present; by his enlightened reason and sagacity of conception, he connected the result of the past day with the events of the present; by his clear reflection and enlightened mind, whatever should to-morrow be depicted on the tablet of the soul, he foretold to-day. The science of Harmony, which is a part of abstruse Mathematics, was discovered by him; and, agreeably to the purport of this distich, composed by

(r) The tablets or slates used in the Persian schools have one side painted green, the other red: hence the comparison of the red hues of the rose, and its green foliage with the schoolboy's tablets.

(s) According to Mahommedan traditions, Jesus spoke before his birth, to reprove Joseph for his unjust suspicions about Mary: and while yet in the cradle, he also spoke to his mother, and said, "I am Jesus, the Son of God, &c." This latter is from the Apocryphal Gospel.—Sur. 3, and 19. Sale's *Koran*, page 63.

the enlightened Ameer, (whose exalted virtues may God perpetuate!) he was, by the general consent of Persians and Tartars, of high and low, acknowledged to be completely skilled in all sciences, but particularly in the noble science of Harmony:—

"That accomplished man was the inventor and embellisher of this science,
"In which he attained such perfection, that it was impossible to surpass him."

After the discovery of this delightful science, sweet-voiced singers and musicians, accompanying the *rabat* with tuneful voices, recited at the royal banquet strains fit for kings to hear, with the melody of David and the harmony of Bárbud, exciting in the king's soul sensations of delight and tranquillity; and he thus expressed himself:

"Although it be delightful to behold the liquid eye and beauteous face,
"The harmonious tones of the voice at morn are far more sweet.
"If from viewing the beauties of Joseph the senses be gratified,
"To invigorate the soul with David's holy strains is far more sweet."

Some days after the Naurooz, when the season of festivities had terminated, he directed his attention to setting in order the finances, arranging the offices of the State, ensuring the maintenance of authority in the provinces, the safety of the roads, the aiding of his friends, and the humiliation of his

foes. He also succeeded in remedying and removing, by more judicious and pleasing measures, several disorders which had occurred through the inexperience and improper conduct of former rulers. He then divided the people into four classes; and enjoined that no individual should engage in the pursuits of any class excepting his own. The first consisted of wise and learned men; the second of the military and the royal retinue; the third of those who plough and sow the ground; the fourth of tradesmen and artificers. With respect to this distribution, he said, as the four elements are the cause of perpetuating the various species, so these four classes are the means of civilising the world. In the first place, he gave this precept, in reference to the learned: Bestow every exertion in exalting and honouring the Learned, who are the rapidly-moving cavaliers in the lists of judicial decision, and the skilful astronomers of the sphere of orthodoxy: fix in your ears the rings of obedience to the dictates of this class, and gird your loins with the zone of submission to this race: whereas the explanation of the fundamental doctrines and their ramifications in faith and religion, the demonstration of what is lawful or unlawful, the perfection of orthodoxy and jurisprudence, are all dependent on their words, and cemented by their decisions:—

"The Learned are the heirs of the Prophets;
"The moisture flowing from their pens is the grand elixir.
"The collyrium of the eyes of Holy Doctors
"Is as the dust under the feet of the prophetic successors."

With respect to Scribes and Writers he thus expressed himself:—The point of their dusky-coloured pen is the nightingale of the garden of eloquence: the tongue of their perfume-dropping reed is like Philomela, seated on the boughs of perfection. When they draw their amber-coloured net, from the musk-scattering tresses of night, on the camphor-coloured cheeks of morning, they embellish the features of royalty and fortune with ornaments of eternal duration; they bring from the depths of ocean the hidden pearls; and from the mine, treasures surpassing those of Kárún. As the monarch's sword establishes the foundations of the kingdom, so the tongue of the scribe's pen transacts the concerns of faith:—

"The sharp-edged sword and pen are twins; the reigning monarch
"By reliance on these two supporters elevates his neck on high."

Be vigilant in exhibiting zealous and unremitting attention to whatever concerns the preservation of their dignity and high station, the maintenance of their exalted rank and importance: guard, on every occasion, their authority, respect, weight, and consideration: for be assured that the interests of

true Believers, and the guidance of nations, are entirely blended with, and centred in, the pen and sword. If, at any time, through the suggestions of the envious, or the report of tale-bearers, any thing improper or criminal be proved against them, the king should, according to the exigency of the occasion, order a fine to be levied, to such an amount, that, through the correction inflicted on them, they should no longer presume to act in that manner, nor meditate any criminal design. It also behoves the king not to pay attention to the slanderers and the envious: for he may be assured, that corrupt views have urged on the envious to these reprehensible acts and vile calumnies; as their only object is to attain the high offices filled by this class, and that traitors, invested with the robes of probity and good faith, might appropriate to themselves the royal treasures.

With respect to the Military he thus expressed himself:—The tongue of their merciless sabre is the commentator on the texts of victory and triumph: their glittering, soul-subduing arrows are the protecting guardians of Fortune's favoured champions: they are the heroes of the field of battle, who reply to all hostile demands by the mediation of the lance and the pointed steel, and bring the necks of the refractory into the halters of treaty and allegiance:—

"If they raise their arm towards the skies,
"With their lances they plunder the harvest of the Pleiades;
"They so grasp in their hand (*kaf*) the avenging sword;
"That through terror they turn the sea into foam (*kaf*).

With respect to the cultivators of the soil he thus spoke:—All improvements in the realms of sovereigns are the fruits of the husbandman's toils: whatever contributes to the attainment of hope, and the arrangements of sound policy—whatever perpetuates the species, maintains the props of society, or ensures the means of nourishment to the human race—results solely from the exertions of the husbandman: the multiplication of profits, the diffusion of abundance, increase of revenue, and the attainment of wealth, depend entirely on their labours and co-operations. They undergo fatigues which the deep-rooted mountains would be unable to bear: and when the cold of winter rages,—

"When every breath, like a fountain, fills the mouth with water,
"And the fish in the pond long for the heated pan;
"When the artful fox, through the intensity of the cold,
"Wishes that he could turn inside out his furry coat,"—

the husbandmen are entirely employed in digging canals, and the management of their tilled ground: neither do they suffer their attention to be turned away, by any other pursuit, from commencing their sowing and completing their ploughing. Again, at the period when the heat is most intense,—

"When the diamonds in the heart of the mine, through the glowing sun,
"Are liquefied, and exude like water from the stones;
"When, in the depths of the Nile, through the solar heat,
"The crocodile's grinders are made as soft as wax,"

they then accomplish the object of their indefatigable zeal in the season of reaping and the toils of the harvest.—Take care to esteem, as matters of paramount concern, the receiving them with respect, and promoting the security of their condition: for should they neglect to plough the ground, or be guilty of delay and indolence in sowing it, scarcity and famine instantly appear, and the source of recruiting our strength (the cause of life) is instantly cut off. It is said in Proverbs, "It is possible to "walk barefooted over pointed fragments of ada-"mant, but no one can bear up against the calamity "of hunger and the woes of famine." The following celebrated verses, composed by the most polished of bards, Sheikh Saadí of Shiráz, (on whom be mercy and forgiveness!) suit the spirit of the preceding reflexions:—

"The ear, during its whole existence,
"Can pass without the sound of cymbal, harp, or flute;
"The eyes can dispense with the view of the flower-garden;
"The brain may flourish without the odour of narcissus or rose;
"If our pillow be not stuffed with down,
"Still we may slumber, our head supported by a stone;
"Should our beloved not deign to share our couch,

"We may fold our arms on our own breasts:
"But this worthless maw, which is fold on fold,
"Cannot with patience endure the privation of food."

With respect to artificers and mechanics, he said:—Shew them every kindness, and let them not be exposed to fiscal imposts or royal exactions: let each individual devote himself to the perfect attainment of the art or trade he chooses, so as to become well versed in it.

Jemsheed is said to have had four rings, with a device engraved on the seal of each. On that worn by him in the day of battle was inscribed, "Deliberation, and Humility;" which means, that it is requisite in war to reflect maturely, and to avoid hurry, as precipitancy in the day of battle has no connexion with bravery:—

"The intrepid champion is the leader of the host,
"And Reason pronounces the panegyric of heroism;
"But temerity can never be approved by Reason,
"As madness and precipitancy have the same import."

On the second ring was inscribed, "Justice, and Improvement:" this implies that the advantages of civilization can only be attained by justice and equity, and attention to the subject:—

"What is more the admiration of Reason than a just prince!
"As from his just sway there constantly result
"Vigour to the laws, perfection to the soul,
"Happiness to the people, and good order to the State."

The third ring, which related to envoys and spies, bore this inscription—"Truth, and Expedition:" which means, that the persons employed by the king to investigate and examine should not only report the truth to the king; but should also lose no time in communicating it:—

"Learn intelligence from spies and secret agents;
"For the spy and the agent are the depositaries of secrets.
"The sovereign who is without these sources of information
"Cannot long maintain his realms free from confusion."

On the fourth ring, relative to oppressors and the oppressed, was inscribed, "Punishment, and Justice:"—

"If, in every instance, you act with justice, it is better
"Than passing your time in kneeling and adoration."

It is related, that as during the long reign of Jemsheed none of his subjects were attacked by disease nor overpowered by the infirmities of old age; and as his treasuries were filled with silver, gold, pearls, and diamonds; and his courtiers and armies more in number than the atoms of the solar rays, or the drops of rain from the clouds; therefore, agreeably to this holy text, "Man will rebel when he becomes independent," he presumptuously raised the standard of independence to the heavens with the claim of Divinity, and made the azure vault resound with this exclamation, "Truly I am your

exalted Lord!" thus raising his forehead from the dust of adoration, and claiming the honours due to God alone. In pursuance of this design, he caused images of himself to be made; which were sent to every part of the empire, and the people were strictly enjoined to establish the worship of them. The following incident has been assigned, by some writers, as the cause of this absurd pretension:—As Jemsheed was one day in a retired part of his palace, Satan, having assumed the human shape, came and stood near him. Jemsheed, being alarmed, asked him, "Who art thou?" Satan answered: "I am a celestial angel, sent to give thee good counsel." On Jemsheed demanding what that was, Satan replied, "First tell me who thou art?" and Jemsheed having answered, "I am one of the children of Adam," Satan then said: "This is contrary to fact. "During the time thou hast past on earth, how many "thousands have fallen sick and have died; whilst "neither pain nor affliction have assailed thee, and "thou hast remained exempted from death and "dissolution: therefore lay aside this humility and "abasement, for thou art the God of heaven and "earth; who, after a long continuance in heaven, "hast created the human race. When the govern-"ment of the skies had been perfectly settled, thou "camest on earth to arrange the concerns of the "lower world; on the fulfilment of which, thou wilt

" again ascend on high. Thou hast forgotten thy-" self: but I, who am one of thy angels, peculiarly " devoted to thy service, have come expressly to " explain this matter. It is therefore most right " for thee to decree that mankind should devote " themselves to thy worship: do good to those who " obey this command, and let the contumacious " become a prey to the flames."

Some writers maintain, that, in the conference, Satan thus expressed himself to Jemsheed:—" I am " a messenger sent by the God of heaven; who has " commanded me to declare, that as I am God of " the heavens, so art thou God of the earth: set " therefore the proper value on the extent of thy " dignity.

But Jemsheed having asked Iblís for some proof of this revelation, Satan replied: " The decisive " proof of this truth is afforded by this—that angels " are invisible to men; but thou clearly beholdest " me, who am one of the celestial angels." When Satan had uttered many fallacies of this nature, he suddenly disappeared; and Jemsheed, being deluded by the accursed spirit, thus addressed the people:— " I am Lord of the heaven above and the earth " beneath; and have descended from the ninth " heaven to this lower world, to settle the concerns " of the human race. From me you derive all the " blessings you enjoy: by me you have been

" exempted from sickness and death: it is therefore
" your duty to acknowledge my divine nature, and
" to gird your loins with the zone of adoration.
" Whoever conforms to this, I will bestow on him
" grace and favour; but I shall cause whoever op-
" poses my decree to be consumed by the avenging
" flame." In order to enforce these decrees, ambassadors were despatched to every part of the world, that he might precipitate mankind, through the influence of hope or fear, into the abyss of error; so that, at last, the greatest part of the human race devoted themselves to his worship, either through inclination or compulsion: and also, many of the servants of the only true God, who opposed this idolatry, were cast into the flames of persecution. Jemsheed having commenced this arrogant and rebellious conduct, neglected the concerns of administration, by attention to which the palace of authority is placed on a firm basis, and employed his time in forbidden pursuits or unlawful pleasures: the order of public affairs was necessarily interrupted, and the bonds of government were broken: and time revealed the secret of the departure of good fortune and the decay of prosperity, through the nocturnal revel and the morning slumber. In short, when his subjects became weary of the prolonged life and continued injustice of their ruler, the Almighty Judge of the last day induced Ṡhádad, the descendant of

A'd, to detach his nephew Zahák the Arabian, with an immense force, terrible as the day of judgment, resplendent as the heavens,

> " Exceeding in number the motes in the air or the drops of rain;
> " Surpassing the stars of heaven and the waves of the sea,"

in order to effect the utter overthrow of Jemsheed. It is generally believed that Jemsheed met him in battle; but being defeated, that he wandered about in various regions, and beheld the tranquillity of his breast in rapid movement, like the revolving heavens. Being at last seized by his enemies, he was brought into the presence of Zahák; on which this merciless tyrant ordered him to be cut in two with a fish-bone, which bears resemblance to a saw:—

> " This world, with all its pomp and glories,
> " Affords no equivalent for such torture and affliction."

Háfiz Abrú, in his History, relates, out of the Gursháp Námeh, that Jemsheed long roamed over the world, like one whose existence was unknown, until he settled in Sejestán;—that he there espoused a maiden of the country, by whom he had many children, from the lineage of whom are descended Gursháp and Rustam. But God alone knows the truth! Many of the Persians reckon him a prophet; and also state, that he was the thirtieth in the order of mission. They also say, when he was informed

of the formidable hosts and irresistible prowess of Zahák's soldiers, he felt himself unable to oppose or give battle to the iniquitous foe, on which distraction and confusion overpowered his reason. On contemplating the signs of hapless fortune and eclipsed prosperity, to whatever quarter he turned for help, he beheld himself bound in the chains of misfortune, and crushed by the affliction of woe;—as has been anciently said:

"When God assigns any trial to his creatures,
"Whatever resource they cling to increases the agony of soul."

When he became quite convinced that human prudence cannot resist the decrees of Heaven, and that the sentence confirmed by the signature of Destiny cannot be averted by wishes or intercession, he therefore, of necessity, submitted to the will of God, and bowed his mind to the decrees of Omnipotence. Thus, preferring retirement to perseverance, and accompanied by the high-priest, he during the remainder of his life retired to a solitary cavern in the mountains, living contented with water and herbs until he turned his face to the region of non-existence. As the writer of this history thinks the following lines correspond with the latter account, he therefore quotes them:—

"I have heard, that when Jemsheed, deprived of power and fortune,

"Prepared to depart from this world to the eternal abode,
"He thus addressed the experienced Pontif of the Magi:—
"'O Sage! replete with virtue, and eminent for skill!
"My age in this world has reached nine hundred years:
"My treasures were more in number than the billows of the deep;
"The keys of authority over Demons and Peries
"I placed on my fingers, like so many rings;
"Yet my fortune has been depressed, and my state confounded;
"And on this day I am reduced to this extremity of woe.
"Such is the custom and constant rule of Fortune,
"That even in the act of friendship her thoughts are hostile.
"Like the practitioner of the juggler's feats,
"Whatever she at any time bestows, she again takes away.'—
"The pure-minded monarch, having uttered this speech,
"Departed hence—by the road which leads to nonentity.
"O my soul! the reverse of Jemsheed, the asylum of the world,
"Is by no means surprising, through the revolutions of time:
"He who erected this variegated ancient dome
"Can recall to memory many instances of this kind."

It is recorded by some writers, that a hundred years after the dethronement of Jemsheed he was discovered by Zahák, in one of his journeys, concealed in a hollow tree, on the border of the Chinese Ocean; when, by the usurper's commands, the stem of this spreading tree of the parterre of royalty was immediately severed in two by the saw, along with the sheltering tree. Some historians give Jemsheed a life of a thousand years, and a reign of seven hundred; but others assign him seven hundred years of life, and a reign of little more than three hundred. Wahháb, the son of Mambeh, says, that

the prophetic mission of Húd (on whom be peace!) to the people of A'd took place in the beginning of this reign.

It is allowed, by the common consent of all writers, that Jemsheed was the first who, by his profound reflection, discovered the science of Medicine, and ordered the warm-bath; that he first introduced the art of sewing; and was the first who constructed passages and public roads through mountains, deserts, and plains. However, with respect to these inventions, it has been repeatedly mentioned in these pages, by our descriptive pen, that the contradictions in the narrative arise from the conflicting traditions. It is one of his sayings: "Wisdom is the key to happiness; and happiness is the attainment of desire." He has also said: "If "success always attended exertion, and if eminence "were invariably conferred on wisdom, the mighty "would be the rulers of empire, and the sage pre- "siding in courts:"—

"Thou who labourest to procure the gifts of Fortune, know
"That fortune and happiness are not acquired by wisdom alone.
"Whoever attains power, rank, and estimation,
"Is indebted for them to the aid of Heaven."

With respect to the occurrence of calamity and the descent of reverses, he thus expressed himself: "In "this case an illustrious pedigree is of no avail; "nor can splendid acquirements avert the evil:"—

"Whoever is no stranger to the counsels of Wisdom
"Will never boast of his prudence and bravery;
"For when the feet of fortune totter from their height,
"Neither bravery nor prudence maintain their ground."

He also said: "A man of firm purpose and determined soul must take a position, in which, like the willow-leaf, he may not be agitated and shaken by every breath of wind: neither must he, on account of the transitory gifts of this world, the beauties of which are the most deadly poison, deliver his soul a prey to unceasing solicitude and corroding thoughts:"—

"If, in imitation of the sage, you desire to march in the paths of Wisdom,
"Be not, like the willow-leaf, the sport of every wind."

As Jemsheed is deservedly reckoned one of the most distinguished princes, the author has therefore bestowed on his history a space proportioned to its dignity.

THE HISTORY OF ZAHA'K.

"When Jemsheed decamped from the abode of woe,
"The fierce Zahák usurped the throne.
"Destiny conferred the dominion of the Seven Climes
"On Zahák, fierce by nature as the planet Mars.
"The rules established by this enemy of the Faith
"Were not established on the models of preceding kings:
"During his reign the common saying was,
"'These days are surely the days of woe!'"

Zahák is generally reputed the son of Jemsheed's sister, who had been given in marriage to one of the kings of Arabia. Some historians say that he is descended from the relations of the sons of Síámuk, of whom we have before spoken; whilst the Magi assert his descent to be the sixth generation from Kaiomars. He is called, by the Persians, Bivarasp, and Deh A'k; the first name arising from the circumstance of his always keeping ten thousand Arabian horses in his stables. Ferdausí says,

"The word Bívar from Pehleví, in counting,
"Means, in the Dárí tongue, Ten thousand:
"From the Bívar of Arab steeds, with furniture of gold,
"They gave him the title of Bívarasp."

As he was notorious for ten vices, he was also called Deh A'k; for this latter word means *defect* or *vice;* and they were as follow: depravity of manner, and hideousness of person—diminutive stature—pride—shamelessness—voracity—excessive cruelty—foul language—precipitancy in affairs of State—depravity—folly. It is proper to observe, that the Arabs, having given this word an Arabic form, have changed Deh A'k into Zahák. This prince, early in life, is said to have devoted himself to the study of Magic; although his father, one of the kings of Hamír (whom the Arabs call Alwán, and the Persians Murdás), a prince eminent for the fear of God, of unpolluted soul and sincere piety, ineffectually dissuaded him

from the shocking pursuit. Zahák, being troubled and irritated by the reproaches and admonitions of his father, explained his situation to his preceptor, the disciple of the accursed angels, Hárút and Márút: he thereby induced this magician to put in practice a thousand arts and incantations, until he finally accomplished the destruction of the king, and Zahák seized on the throne. The Sheikh Saadí (on whom may God open the sources of mercy!) has expressed himself in words opposed to this tradition, in the following lines:—

"A parricide should not be a king:
"But should he, his reign must not exceed six months."

It is probable that the Sheikh (whose tomb may God sanctify!) had a different object in view; which, with the blessing of the Almighty, shall shortly be explained, in its proper place. Fame reports Zahák to have been an undaunted and enterprising prince; but so sanguinary and savage in disposition, that the simoom of his wrath imparted to the cool fountains the burning properties of fire, and rendered the hail in the sphere of winter like burning coals. Irresistible as fate, he spared neither youth nor age, strength or feebleness: like the fated doom, he bore away the lowly and noble, the humble and the great:—

"He possessed not a nature which allowed any to repose,
"Nor a form which any could admire."

When fickle Fortune had acted thus treacherously towards Jemsheed, and the days of his prosperity had been brought to a conclusion, the throne of universal dominion and the pavilion of sovereignty were degraded by the person of Zahák: he introduced evil customs and innovations; and, averting his face from obedience to the law, turned his back on the ordinances of the true faith: he pursued the road of subservience, to the gratification of his impure desires; and gave himself entirely up to sinful practices and the dictates of his detestable nature. Like the sledge and anvil, proposing to himself only hardness of heart and harshness of countenance, he flung away the veil of shame and the curtain of good faith, so that he daily became more audacious in violating whatever was sacred, and in shedding the blood of the innocent; consequently, the characters of his tyranny, issuing from the recesses of frowardness and impiety, became every day more evident in the records of Fame; so that the accounts of his criminal views and oppressions, of his wicked enterprises and machinations, were published through every region of the earth. When this conduct had lasted about 700 years, during which he heaped on the human race calamity and woe, at last the smoke which ascended from the burning hearts of the wretched, and the flames which arose from the bosoms of the afflicted,

kindled the fire of desolation and affliction in the storehouse of his ease and enjoyment; in short, two morsels of flesh, resembling two large serpents, shot out between his shoulders:—

"The lamentations of the oppressed, in their morning prayer to God,
"Descend on the tyrant with the force of the poisoned dart."

Zahák the son of Alwán, from the noxiousness and violence of these creatures, lost all power: although the physicians and wise men exerted all their energy in the cure of this, they discovered that the mode of assuaging the pain was confined to the application of a poultice composed of human brains. Some writers assert, that after the physicians had declared themselves unable to give him relief, Zahák was informed in a vision that his malady would probably be mitigated by a plaister composed of young men's brains. Tabarí relates, that the disease was placed on his shoulders by a kiss from Satan; who afterwards appearing to Zahák in the dress of a physician, communicated to him the above remedy. According to the first arrangement, the persons confined in the public gaols, being emancipated from the restraints of imprisonment, were hurried on to their original doom. Afterwards, observing an equality of contribution (as justice required) in the different districts, towns,

cities, and villages, in rotation, they used to bring their victims, and deliver them to the intendants of the household, who formed a plaister of their brains, and applied it to the shoulders of the detestable Zahák. The intendants, however, always liberated one, and put the other to death; and mixing the brains of the individual thus slain with the fat of a sheep, brought it to Zahák. On every occasion, having presented a sheep to the person whose life was spared, they afterwards let him out of the city by night, and directed him to flee to the mountains and deserts, far removed from all intercourse with mankind:—" Come not within their sight! or you " will bring destruction on yourselves, and expose " us to civil tortures." The unfortunate men, to save their lives, took refuge on the summits of steep mountains, in the caverns in hills and deserts, and in gloomy caves. From these fugitives the Kurds are said to be descended. When 200 years had elapsed, and the period was approaching which was to deliver the human race from the tyranny of the polluted Zahák, he one night beheld, in a dream, three persons enter by the door of his palace, and rush upon him: one struck him on the head with a mace; on which the other two threw him down, and passed a leather thong around his lothsome back, with which they bound his hands firmly: they afterwards put a halter round his neck, and dragged him to Damá-

vend. The dragon-backed Zahák, through terror of this dreadful vision, raised such an outcry, that his attendants, who slept near him, leaped up out of their pleasing repose, to inquire the cause; whilst this hitherto-fearless prince, through rage and pain, writhed himself like a serpent, until morning arrived. As soon as dawn appeared, he summoned the astrologers and interpreters of dreams; to whom he related his vision, and demanded the interpretation. They remained silent a long time; until at last one, more courageous than the rest, spoke thus: "It is possible that the mind of the sovereign of "the world may be disturbed and distracted by the "appearance and hostilities of one of Jemsheed's "descendants, Feridoon by name, who may acquire "authority in some province of the empire."— Zahák then asked, "What are the signs by which Feridoon can be distinguished?" To this they replied: "He is remarkable for such and such "qualities; and the place of his nativity is near "this." Zahák then despatched spies; who, after some time, brought back this intelligence: "One "of the sons of Jemsheed, who dwells in such a "place, has an infant son still at the breast, marked "with signs corresponding to those mentioned by "the astrologers to the king." Zahák, impelled by wicked designs, set out for the place; but Farámuk, the mother of Feridoon, being forewarned of his

intentions, took away her son, and concealed herself in a secret retreat. When the tyrant arrived and could not find Feridoon, he was so enraged, that he ordered Athkián, the father, to be put to death: after which he returned. Farámuk then took the child, and wandered over mountains and deserts, until she arrived at a verdant meadow, where a person was pasturing some cows. Farámuk entreated the owner of the cattle to rear her son in his retired abode, and feed him on cow's milk. The shepherd having undertaken to guard the child, received from Farámuk this pearl of the casket of sovereignty, the star of the firmament of royalty; and long time nourished him on milk:—

"During three years he nourished him on milk,
"And concealed him amidst the marshes."

Zahák being again informed of this circumstance, set out for the place; but his mother Farámuk, being directed by Heaven, again removed Feridoon: so that, although the tyrant accomplished the journey, he was unable to attain his object: he therefore turned back, having previously destroyed the cow that had been selected to nourish Feridoon with its milk. For many years after this, Feridoon, through dread of the sanguinary Zahák, took shelter amidst frightful deserts; until the period arrived, when, by the favour of the Merciful Judge, and the

prowess of Gávah the Blacksmith, he was elevated to the pinnacle of sovereignty.

THE INSURRECTION OF GA'VAH THE BLACKSMITH, AND ZAHA'K'S DESCENT TO THE INFERNAL REGIONS.

The most distinguished writers agree, that the insurrection of Gávah the Blacksmith was occasioned by the murder of his children; but there is a difference among them, as to the manner of its commencement, and the means by which Gávah acquired the victory of Zahák: we must therefore rest satisfied with the account which, on the whole, is most probable. We are told, that when the oppression and injustice of Zahák had continued a long time, Gávah of Isfahán, two of whose sons had been put to death by the tyrant, closed the door of his forge, and opened the gates of rebellion in the face of Zahák: he took from his waist the piece of leather worn by blacksmiths, when at work, about the loins, and fixed it on a pole: through the tyranny and excessive violence of the king, he cried aloud, and excited the people to revolt. The inhabitants of Isfahán, who are endowed by nature with intrepidity and energy, by the orders of Gaváh put the Governor of Isfahán to death, seized the treasury and arsenal, and assembled themselves under his banner. Being thus completely master of

Isfahán, he marched to Ahwáz, where he put to death the governors appointed by Zahák; and in this manner subdued many districts in Irák and Fars: during the same period he also defeated, with great loss, the numerous armies sent against him at different times by the tyrant. When he had thus been long victorious over his enemies, he collected an army beyond the compass of numbers; and marched against Zahák, who was at that period encamped on the borders of Tabaristán and Damávend, engaged in preparing every thing requisite for carrying on the war, and procuring all descriptions of military stores. As soon as Gávah had reached the district of Rai[t], at the head of his well-marshalled troops, he thus addressed the distinguished nobles and chiefs:—"Now that our labours approach to "a happy termination, it is proper that we should "entrust the sovereign power to some one, who, "in case of our gaining the victory over Zahák, "may devote himself to the cares of State, and to "conciliating the attachment of the military and the "cultivators." To this the nobles replied:—"You "have every claim on our liveliest gratitude, as, by "your virtuous zeal, we, being delivered from the "tyranny and violence of this wretch, have escaped "from the clutches of death: we can therefore see

(t) Rai, the Raghez of the Book of Tobit: the ruins of it com within four miles of Teheran, the present capital of Persia.

"no one so worthy as yourself of the imperial "throne." Gávah thus answered:—"I am not "one of the royal family, nor do I possess the qua- "lifications necessary for the discharge of that im- "portant duty:—

"One whose profession lies in iron, forges, and bellows,
"Would commit a sin by aspiring to the kingly state and throne.

"My motive in opposing you is not the affecta- "tion of wisdom; but my object is this, that the "people, who are a deposit entrusted by the Crea- "tor of mankind, being delivered from the oppres- "sion and violence of this iniquitous wretch, may "pass the remainder of their lives on the couch of "security and repose: now, therefore, produce some "one of the royal family, legally entitled to this "high dignity." Upon this, the commanders and chief nobility, after diligent inquiry and research, thus reported:—"Feridoon, a descendant of Jem- "sheed, who fled from Tabaristán to avoid the de- "signs of Zahák, is at this moment concealed in "the province of Rai." Gávah was overjoyed at this intelligence; and commanded him to be brought from the obscure retreat of concealment, to the splendor of a court: he then delivered to him the royal treasures, and ordered the different classes of the military to take the oath of fidelity to his go- vernment. After this ceremony, the brave men and

the champions turned their minds to battle with perfect confidence. Zahák also made the most vigorous exertions, came to offer battle, and displayed the most determined vigour; but he soon found out,

> " When we are no longer favoured by Fortune, exertion is of no avail."

He had recourse to the road of flight; but being closely pursued by a body of illustrious chiefs, he was by them taken prisoner, and brought in bonds into the presence of Feridoon: they afterwards smote him on the head with a mace, passed a leather belt round his back, and, that the vision might be verified, his hands were fastened with the same: he was then, by order of the sovereign of the world, imprisoned in Mount Damávend. The Tárikh Tabarí says, he was put to death: the Tárikh Maajem states, that before the appearance of Feridoon, Gávah fought a battle against Zahák, from which the latter fled and was never more heard of; on which Gávah, having terminated this affair, produced Feridoon, and placed him on the imperial throne: but the first account seems, to the author, most worthy of belief. It is recorded in the Murúj-uz-záhab, and other respectable works, that Feridoon called the day on which Zahák was imprisoned, Mihr-ján (delight of soul), and observed it with more attention than any other festival. The Murúj-uz-

záhab also says, that the father of Zahák was called Ardád, who was the son of Fars, the son of Tehmuras. Tradition ascribes to Zahák the introduction of scourging, gibbeting, and torture; and also reports that his reign continued a thousand years. Abraham, the friend of God (may the blessings of the Almighty rest upon him!) began his Prophetic mission in this reign; although some writers refer this event to the reign of Feridoon. But God is most wise!

HISTORY OF THE REIGN OF FERIDOON.

" Feridoon the happy, the legitimate prince,
" Adorned the crown, the signet, and the throne.
" When Zahák had swallowed the draught of Fate,
" His soul forgot the name of all earthly pomp.
" On a fortunate day, the ruler of the sun and moon,
" Feridoon, placed on his head the diadem of sovereign sway:
" Being favoured by Heaven and his auspicious lot,
" He became lord of the realm, crown, and throne:
" He threw open the treasury doors, and, having summoned the soldiery,
" Poured out silver, gold, and diamonds, into their skirts.

In the Murúj-uz-záhab, Feridoon is called the son of Athkíán, the son of Jemsheed; whilst other histories have laid down eight generations between

them: the first account, however, seems to us most deserving of credit. The unanimous accord of the most distinguished writers represent him as an intrepid monarch and magnificent sovereign; a world, in the form of universal sway; a universe, in the robes of royal authority; who to the strictest discipline and government joined the perfection of reason and discernment. In this reign the institutes of bravery and humanity were widely diffused; the foundations of munificence and bounty acquired new strength:—

" Feridoon the happy was not an angel,
" Neither was he formed of musk and ambergris:
" He acquired his glory by justice and liberality.—
" Be thou just and liberal, and thou wilt also be a Feridoon."

The king, being now firmly seated on the imperial throne, appointed Gávah general of the forces, and despatched him towards Room: at the same time, Gursh'asp, who was descended from Jemsheed and the ancestor of Rustam, was sent along with Narimán into Turkistán. Gávah, at the head of the troops placed under the shadow of his valour, traversed the civilised world during a space of nearly twenty years, subduing every country he entered, and overcoming every monarch whom he encountered; and completely purified the surface of the earth from the contamination of all opposed to the king, or hostile to his prosperity. In all his battles, he

kept with him the piece of leather which had been fixed on a pole at the time of his heading the insurrection against Zahák; which was ever after known by the name of Gávah's banner, by the elevation and unfurling of which he displayed the happy guarantee and omen of success in every battle-field. In consequence of these eminent services, joined to his former devotedness of soul, the patents for the government of Irák and the district of Isfahán, as far as the limits of Azarbai'ján, were graced by his name; and Gávah set out on his return to Isfahán, with numerous herds, immense treasures, and countless hosts of undaunted bravery. The inhabitants of the regions assigned to him, through his diffusion of justice and liberality, and the establishment of principles of probity and good faith, were as greatly overjoyed as those who fast on beholding the new moon, or the dropsical on quaffing a draught of pure water. When his government had continued ten years, the volume of his life became sealed up with the signature of the indispensable doom, and the steed of his existence fell headlong through the conflicting accidents of time. Feridoon was afflicted on learning this dreadful event, and expressed the greatest sorrow for his death: the ministers of state, the nobles of the kingdom, and the commanders of the troops, mourned during seven days. The king also sent

orders to Isfahán, to deliver up the estate and chattels of Gávah to his heirs; excepting the banner of Gávah, which he demanded, and, having ornamented it with precious-stones, placed it in the treasury. This banner was only produced on the day of encounter, and in the field of battle, when the eyes of the ever-victorious troops were animated with delight, and their hearts with fortitude, on beholding it: every succeeding monarch of Ajem enriched it by the addition of a precious diamond, and this custom continued until the time of Omar[w] the son of Khettáb, when, at the victory of Kádeseh, it fell into the hands of the true Believers: the piece of leather was burnt by command of Omar, and the precious-stones were divided among the indigent[x] and objects of charity. As soon as Gávah the Blacksmith had bidden adieu to this transitory life, Feridoon summoned Kárún and Kobád, his sons, to appear before him: in obedience to this mandate, they presented themselves at the foot of the exalted throne, where they were allowed the honour of

(w) The successor of Abúbekr, and the second Khálif after Muhammed. He began his reign in the thirteenth year of the Hejira; and was assassinated by a Persian slave, in the twenty-fourth year, after a reign of ten years and a half; during which time the Arabs subdued Syria, Chaldæa, Persia, and Egypt. According to Khondemir, they took 36,000 cities, places, and castles; destroyed 4000 Christian churches, Fire and Idol temples; and built 1400 mosques.

(x) ارباب استحقاق.

kissing hands, and were distinguished above the other courtiers of the monarch of the world by an increase of favours and benefits. It is recorded by Ibn al Mukna, a Persian historian, that when Feridoon had reigned nearly fifty years, he took in marriage a daughter of Zahák; by whom, in the course of two years, he had two sons, named Túr and Sèlm, who were both exceedingly wicked in disposition, and prone to strife and envy: in a word, they entirely resembled Zahák in foul deeds and detestable actions:

"The two princes were born of royal lineage:—
"I have said wrong—they are two demons of Satanic race."

Feridoon had also another son, named Iraj, by Irándokht, one of the noblest maidens of Fars. As soon as this royal infant was delivered from the confinement of the cradle, and had advanced from the state of childhood to the confines of adolescence, the marks of wisdom were already evident in his qualities: he devoted himself to the science of archery, and to learning the rules of horsemanship; in both which exercises he in a short time became perfectly skilled, and a complete proficient: from his intercourse with men distinguished for learning and virtue, his acquirements were equally fortunate and ample: he was constant in unremitting attendance on his father, and invariable in conforming to

the duties of cheerful compliance and obedience to all his orders; so that, from the habits of zealous duty and grateful respect, the young prince planted in his breast the shoots of love and affection. The king, the asylum of the world, witnessed in him the results of praiseworthy deeds, and the dictates of benevolent address, whilst the signs of nobleness and bravery shone out from his brilliant countenance and resplendent forehead: in his every movement or state of repose, he saw reflected, as if from the surface of water or of a mirror, the demonstrations of good fortune, and the marks of might and dominion; so that his mental perfection shone in all its lustre, far and wide, over near and distant regions. At this period, although the prince was only in the dawn of adolescence and the flower of youth, yet the king's ministers, the heads of religion, the commanders of the army, and the officers of the court, were all acquainted with his early progress in unshaken prudence, clear understanding, abundant sagacity, and perfect magnanimity: in the changes of State concerns, and the modes of securing the gates of royal authority, they were enlightened and impressed with the illumination of his directing counsel, and the stores of his excellent virtues. The king also strove incessantly to augment his dignity and state: and one day, as had been previously settled, he, in concert with the high-priest of

the Magi and the commanders of the troops, summoned a general assembly. After offering due praises and thanksgiving to the Almighty, he addressed the assembled nobles in the following words: —"Let it be known to all, that the hosts of old "age and decrepitude assail me; that feebleness "and the grey hairs of advanced years ravage my "frame: the structure of this corporeal tent, the "pillars of which are propped up by the four mem-"bers, begins to sink in weakness; the bones, which "support the roof, and serve as the columns of this "pavilion of the body, feel what the sacred oracles "declare, 'Truly my bones have become feeble.' "The brain, the source of reason and sensation, is "insensible to spiritual relations or bodily percep-"tions; the liver, which is the mine of the animal "spirits, and the abode of radical heat, no longer "feels the benefits or advantages of the chyle :—

"Before the hand of Destiny removes
"From this enfeebled abode the furniture of life,
"I wish, that, of these three stars of noble mansion,
"You should seat one, as my successor, on the throne.

"On which, therefore, of my sons does your wis-"dom fix as successor to the dignity of the crown "and throne? Which of them is worthy of re-"ceiving the supreme power, and deserving of "the sacred deposit of dominion?" The assembled nobles with one voice replied: "All the king's

" son's are stars in the firmament of excellence, and " planets which move in the sphere of justice. The " rank of Selm, in exalted dignity, mounts higher " than the constellation, Ursa Minor; the intellect " of Túr, the ornament of the empire, equals in its " perfect splendor the pupil of the eyes of the sun " and moon :—

" The perfections of Selm make the kingdom smile like a rose;
" The light of majesty beams like rays from the forehead of Túr.

" We, however, choose Iraj as our king: our souls " are fixed on obedient acquiescence to his injunc- " tions and prohibitions. He is endowed with per- " fection, impressed with the characters of excel- " lence, zealously watching over the state of the " lowly, ardent in anxiety for promoting the wel- " fare of mankind, and equally unrivalled in the " sharp-edged sword and unerring prudence:—

" He has added prudence to the excellency of bravery:
" There is no real prudence, excepting that which comes from the hero and the sage.

" It would therefore be meet that our august sove- " reign, in conformity to the wishes of his devoted " servants, should declare Iraj his successor."— The king's enlightened mind acceded, with delight, to the urgent petition of the props of the State and the fountains of orthodoxy; his body seeming to

become all ear, until he heard the joyous event, hailed by the acclamations of all classes of the people. In pursuance of this measure, he divided the habitable world into three parts: the territories of Room, the regions of the West, and the kingdom of Frangestán, with all their provinces and dependencies, were delivered to Selm; Chín and Máchín, and all the lands of Turkestán, were assigned to Túr; but to Iraj was given Iránshehr, which comprises the country between the Euphrates and the Jíhún, forming the centre of the civilised world, the most delightful and most fertile of realms, the precious pearl of the necklace of the universe. After this partition, he sent his two sons, with suitable pomp and splendor, and armies composed of combatants fierce as Mars, to the empires and regions delivered over to their sway, but he retained in his presence, at the seat of splendor, Iraj, who had been preferred to his brothers: into the grasp of his authority he resigned the reins of command and prohibition, of restraint and indulgence, of binding and letting loose in every department of the State, so that he left himself nothing but the name of King. This arrangement, however, was ultimately attended with ruinous consequences to the State, and ended by destroying the ties of consanguinity, as shall hereafter be shortly set forth, by the assistance of the Almighty. Some historians relate, that

when Feridoon was seated on the imperial throne, he restored all that Zahák had violently extorted from the nobility and the people: after which, he, in person, made war upon the tribe of A'd: they were entirely discomfited, and he became master of their country: from thence he advanced against other nations, and in this manner subjected to his rule the greatest part of the civilised world. It is stated by other writers, that when Feridoon had terminated happily whatever regarded Zahák, he detached Gursh´asp and Narimán to Turkestán, and Gávah of Isfahán to Room, as before mentioned; and that these commanders succeeded in utterly subduing the regions assigned to them: also, that Gurshásp, on his return from the East, went, by the command of Feridoon, to Tinjah-i-Mughrab[7] (Tangiers); on his return from which expedition he descended to the grave. About this time, Karún, the son of Gávah, was sent to Chín, for the purpose of seizing Góshpul Dandán, and bringing him in fetters and humiliation to the foot of the throne to the imperial residence. Narimán was also detached to Mazenderán, to deliver into the clutches of affliction and woe, Gurdaz Sháh, who had manifested rebellious intentions. Narimán shortly after returned from his expedition, victorious and triumphant; and then proceeding to India, brought under the yoke of

(۷) طنجهٔ مغرب

disgrace the Rájá of Hindustán, who had long continued in a state of revolt; but finally, they entered into an accommodation. Narimán having returned in safety and triumph, laden with spoil, to the court, the asylum of the world, was then ordered to advance to Room[*]: he there utterly dispersed the idolaters who had collected in great numbers in that country. On his return from Room, he passed some time in besieging Sikávend: the enemy, however, watching an opportunity, threw on his head, while he slept, such a mighty stone, that he never more awoke. After his death, Feridoon partitioned the world among his sons. About this time, Mahráj, the sovereign of many kingdoms in Hindustán, being grievously oppressed by the Sagsár, Feridoon fixed on Saum, the son of Narimán, to bring him assistance: by this champion's aid, the soul of Mahráj was no longer troubled by his enemies, and his kingdom was purged of the rebellious. After this event, Góshpul Dandán was distinguished by the royal munificence, and entrusted with the government of some countries in the western and southern parts of the empire; in the course of which events, Selm and Túr, deviating from rectitude, conspired to destroy Iraj.

(*) A general and indefinite name, by which Persian authors describe the provinces west of the Euphrates, as far as the shores of the Euxine and Mediterranean.

ACCOUNT OF THE HOSTILITIES AND REBELLION OF SELM AND TU'R, AND THE MURDER OF IRAJ BY THESE UNGENEROUS AND HEARTLESS WRETCHES.

As soon as Selm and Túr had departed to their respective kingdoms, the authority over the treasures and realm of Irán was so completely vested in Iraj, that no one had power to resist his sway: notwithstanding which, he girded his loins, as usual in the service of his father, with the zone of respectful obedience, and opened the folding-doors of dutiful attention and gratitude. When Selm and Túr received repeated intelligence of the dominion, influence, and favours conferred on their younger brother, they adulterated, with the alloy of hatred and envy, the coin of fraternal affection, and discoloured the course of unsullied faith with the impurities of fraud and treachery: through the wiles of Satan and worldly lusts, they interposed the shield of hostility before the face of concord, and openly proclaimed their designs, the result of sinful passions and depraved hearts. In proof of this, although far removed from each other, they mutually sent ambassadors with letters, the contents of which were to this purport: "The king's advanced "age and lengthened years have reduced him to a "state of dotage: through confusion of intellect,

" he is become distracted and stupefied, totally
" destitute of the treasures of experience, and in-
" capable of discriminating between good and evil:
" for otherwise he would not have given the pre-
" ference over us to Iraj, who is only in the com-
" mencement of youth, and a stripling of tender
" years; nor would he have bestowed the empire
" of the world on an ignorant boy, unacquainted
" with its soft or angry mood—one who has never
" tasted the cold or genial warmth of fortune.
" Now that parental affection is extinct; and as,
" without any apparent criminality on our part,
" but simply from his own inattention, forgetful-
" ness, obstinacy and perverseness, his internal
" depravity has become evident to us; therefore
" the hostility that now exists between us and our
" father can only be terminated by the decision of
" the sword; and the right to dominion cannot be
" adjusted without the intervention of the well-
" tempered sabre, the arrow, and the lancier."—
The following was also written in one of the letters sent by Selm to Túr: "It is necessary for you
" to be prepared at all points, and furnished with
" the means requisite for giving battle and carry-
" ing on the war. I have distributed great wealth
" among my troops; and have raised a mighty
" army, composed of soldiers fierce as lions, and
" sharp as the dissevering sword. Let us make the

"attack in concert, and, in retaliation for our father "Zahák, pour out the blood of Iraj, like wine "into a cup." As soon as Túr had perused this Letter, he sent the messenger back with this answer: "Lo! I have assembled a host, the confines of the "number and power of which the travelled voyager "of the imagination would be unable to calculate. "The eye of anxious expectation is fixed on the "road of the royal train: I hope that, without "further delay or procrastination, we may soon "meet, and, with our blood-shedding swords, hew "asunder the limbs and members of our foes."

When the repeated despatch of ambassadors and communications had taken place on both sides, and the basis of the treaty and confederacy had been finally ratified, these two innately-depraved brothers, sprung from the lineage of the sanguinary Zahák, began to advance with rapidity from their permanent and settled abode. After long and toilsome marches, they formed a junction in Azarbai'ján; from whence, in pursuance of previous deliberation, they sent an ambassador to their father, with this message: "If the king be willing to depose Iraj from "the succession, and dismiss him to some distant "province of the empire, such is our desire; but if "not, it is necessary to make ready for the contest and prepare to give battle." When Feridoon

received this stern message, and became acquainted with the rebellion of his sons, the fire of his world-consuming revenge blazed with fury: wrath obtained such influence over him, that the sentiments of pardon and indulgence were totally extinguished, and his indignation could no longer be restrained. He instantly sent for Iraj, to whom he unfolded what had occurred: and afterwards said, "Every exertion " must be used to counteract the present crisis; all " our resolution must be exercised to extricate " ourselves from this difficulty: we must, without " delay, hasten to repel the wicked aggressors, with " our vengeance-breathing hosts; for, as one scab- " bard does not contain two swords, nor can one " arrow be discharged from two bows, in like man- " ner it is impossible to extinguish this fire, except " by the employment of the well-tempered steel; " nor can we, by any possibility, cut off the source " of this enmity, without the intervention of the " sharp-edged sword." Iraj endeavoured, by all kinds of suggestions and counsels, to remove his father's wrath; and thus replied: " Whatever has been ut- " tered by the pearl-shedding eloquence of the king " is the essence of justice; but, if it should seem good " to the king, the path of concord should first be " essayed, and permission given to his servant to " meet his brothers, and arrange the points in dis-

" pute in such a manner as may be conformable to " prudence, and at the same time to concede what- " ever may contribute to the reconciliation and sa- " tisfaction of their minds." Feridoon answered: " I well know that your discourse proceeds from a " virtuous desire of promoting friendship, and the " interests of all parties; but to act with kindness or " forbearance to a serpent, or in a caressing manner " to rub down the lion's back, are acts deservedly " liable to reproach, and attended with calamity. " I am therefore apprehensive, that if any dilatori- " ness should occur in the prosecution of this affair, " which is likely to involve in one common ruin my " hereditary kingdom and acquisitions, I should " justly incur, in the opinion of the wise, the dis- " grace and censure of imbecility of understanding, " meanness of soul, and of a grovelling mind."—However, the solicitations of Iraj were so urgent for peace, that Feridoon at last, though exceedingly reluctant, sent him, with a body of intelligent sages and conciliatory Letters, to meet his brothers. As soon as the prince joined them, and the three planets were in conjunction in one celestial house, the two of sinister aspect got the ascendency over the happy star; that is, Selm and Túr scattered the dust of inhumanity in the eyes of benevolence, and with their swords, the instruments of hate, divided the

tender frame of Iraj from his head; which they sent to their father:—

"A cheek, which the rose-leaf's pressure would afflict,
"A body, which the load of a single hair would oppress,
"Was suddenly destroyed by the treacherous sword,
"And prematurely weltering in dust and gore."

Along with the head, the wretches conveyed the following message: "We have sent to the king, the "head which, in his opinion, deserved the imperial "crown." Feridoon, on receiving the news of this dreadful calamity, rent his heart instead of his garments, and dashed on the earth his head, in place of his turban: his nights and days were passed in continued sighs and mourning; until Minucheher retaliated on the murderers of Iraj, as shall shortly be set forth. The most celebrated historians agree, that the three sons of Feridoon having met their death during his lifetime, he therefore resigned to Minucheher his crown and treasures; after which he devoted himself to seclusion, and abstraction from worldly concerns. When on the verge of eternity, his tongue articulated the purport of the following remarks:—

" 'What king like me, under this ancient roof
"Could boast of being unrivalled in sovereign sway?
"Through the burning lightning of my sword the men of renown
"Flung their shields into the water, like descending rain:

"Likewise, from my hand misery was entailed on the demon
"From whose fierceness the fire became like quicksilver.—
"The hand of infirmity has now upset me.
"My heart is murmuring, like the hum of bees.
"I know not what to do in this state of perplexity,
"Nor how to heal this wounded heart.
"O God! I am filled with alarm to the very extreme,
"As I have before me a boundless journey.
"I beseech thee, when they close over me the door of brick and clay,
"Open thou before me the gate of Paradise!
"Take me out of both worlds, O merciful God!
"Bring me down at once to the assembly of the Righteous:
"I am disgusted both with myself and with both worlds:
"Thee only I desire, and Thou only knowest the truth!"—
"When his tongue had terminated this speech,
"He withdrew the treasure of the soul from this abode of clay:
"He departed, and left, as his memorial, a virtuous name:
"He left the world flourishing, through his justice."

He reigned five hundred years, and was styled "Mubid, or Priest." Many of the Jews make him the same as Nimrod; which is also asserted by Abul Fuwáris, a most distinguished writer. Many historians reject this opinion, and say that Nimrod was an oppressive tyrant, and one of the governors appointed by the sanguinary Zahák in the regions of the West. Abúzáid Balkhí, in the Suwar-al-aklím (Forms of Climates), says, that the Almighty, by a divine revelation, confirmed the mind of Feridoon, and raised him up for the purpose of bestowing peace on the world and the true Believers, and at the same time of punishing the barbarous Zahák.

Feridoon is said to be the first who mounted an elephant, and equipped him with military apparatus: the subtle properties and mysterious influence of the stars were laid open by the great powers of his reflecting mind. He always treated physicians with great respect, and frequently reasoned with them concerning the nature of the human constitution. The production of mules is also ascribed to his penetrating genius. The following are some of his sayings:

"Whoever is guided (by Heaven) in the discharge of "power, is independent of his brethren."

"The ruin of Princes proceeds from the badness of "their morals; and that of Ministers, from presumption "and corruption."

"Your days are the pages of Destiny: commit to them "excellent actions only."

"Life is the volume which records your actions and "deeds: endeavour to inscribe on its pages virtuous acts; "that is, write down on the album of life, with the pen of "good works, praiseworthy and glorious texts in excel-"lent and admirable chapters, so that the characters may "endure to eternity, and never be effaced from the re-"cords of glory and the pages of munificence:—

"It is fit that munificent deeds should remain as our memorial;
"For, though we pass away, they are eternal."

It is said that a representation was once addressed to him to the following purport:—"The persons "named herein have altered their good intentions,

" and entertain the desire of violating their faith : " if it should seem good to the king's exalted mind, " let him requite that multitude according to their " deserts, so that the king's fortunes and dominions " may be completely secured, and protected against " the eye of fascination." On the back of this memorial Feridoon wrote : " Our sway extends to overt " acts, but not to alleged intentions : our dominion " applies to public morals, not to the supposed " secret purposes of the mind ."

In his Letter to Selm and Túr, at the breaking out of their hostility and rebellion, were contained these expressions :—" Whoever violates the sacred " rights of parents with the impurity of perverse " conduct and foul opposition shall receive the " same treatment from his own children ; that is, " repay the obligations of their laudable exertions in " the most praiseworthy manner :"—and, " Practise " the conditions required by the sincerity of respect " and gratitude, so shall your own children be con- " firmed in the observance of their duty towards " you."

[a] In the original there is a play on the words بيّنة and نيّة, سيرة and سريرة.

HISTORY OF THE REIGN OF MINUCHEHER.

According to some genealogists, Minucheher was the son of Iraj: according to others, his daughter's son: whilst others place so many generations between them, that the sensible mind altogether rejects this opinion. But the most credible assertion is, that he was the son of Iraj, the son of Feridoon, as mentioned in the Wajíh-al-Akhbár and Muruj-uz-zahab. When Feridoon had suffered the heavy calamity before mentioned, all his princely energy had for its sole object, to plunge his unnatural sons into the abode of woe and desolation: but as mankind would censure him for being accessary, at his advanced time of life, to the death of his own children, he therefore never encountered them in person, nor gave them battle: but this was the earnest desire of his heart, "Would that there may arise "some one, from the blood of Iraj, to punish his two "assassins!" As this wish was ever present to his mind, he ordered the nurses to report whether any of the wives or concubines of the martyred Iraj were pregnant or not: and when the king heard that Máháfríd, one of the damsels of Iraj was pregnant, he offered up grateful thanksgivings to the Merciful

God, and distributed donations and alms to the indigent and objects of charity. The time of pregnancy being completed, Minucheher was born, and the king's eyes were gladdened by the happy appearance of his cheering lustre. The king turned all his attention to the child's nourishment and education, that he might render him deserving of the regal dignity and the investiture of the royal collar, so that the crown should derive glory from his brow, and the throne from his accession. It is said in the Táríkh Maajem, that when Minucheher, pursuant to the will of Feridoon and the right of succession, was seated on the throne, and beheld the channels of the empire cleansed from the impurities of rebellion, he, with firm step and unshaken resolution, laid the foundation of the faithful discharge of duty to the State and Religion, so widely extended the carpet of justice, and so strengthened the basis of equity, that the fame of Feridoon's virtues were eclipsed by his lustre, and the precepts of Núshírván the Just were as nothing compared to him. Having one day called together the commanders of the soldiers and the distinguished nobles of his court to an audience, he held out to them liberal promises, with an augmentation of their fiefs and pay: and exalting them individually by distinguished honours and munificent presents, he after-

wards thus addressed them: "If, through your aid, I "should be enabled to alleviate the grief felt in my "bosom for the slaughtered Iraj, by trampling under "the hoofs of our horses and herds the palaces of "my uncles, and succeed in obtaining ample re-"venge, my conduct shall be directed to the dis-"charge of your just claims in a suitable manner, "and to the repayment of this service to the ut-"most of my power." The entire assembly bowed the forehead of allegiance to the dust of humility, and returned this answer: "In order to effect the "king's desire, we have bound our very hearts with "the zone of obedience, and with our swords and "arrows will rid him of his presumptuous enemies." As the actions of the princes and nobles corresponded to their words, Minucheher having collected an army the numbers of which overpowered hills and plains, he formed the resolution of immediately executing his vengeance. When intelligence of the direction and multitudes of the forces reached Selm and Túr, coupled with the information of their march and the settled purpose of revenge conceived in the king's enlightened soul, the hosts of anxiety and care gained complete mastery over all their faculties; and having recourse to the maze of cunning and artifice, they thus spoke:—"As we "cannot reckon on the event of battle, the result

" of which is concealed by the veil of futurity, it is " therefore best in the beginning to choose the " path of peace and amity, and to commence by " exhibiting an aversion to hostility: let us there- " fore despatch ambassadors of persuasive eloquence " to convey this message; 'That our desire, in " trying to arrange matters, results from a wish to " promote the interests and tranquillity of both par- " ties, by which means the fertile plains of Irán will " be secured from devastation by the passage of con- " tending armies, and the blood of the innocent " from being shed.' If our proposal be accepted, " the subject of contention is terminated, and the " curtain of controversy, which dissolves the ties of " relationship and friendship, will be removed: but " should our overtures fail, we shall surely be ex- " cused in the sight of the world." Influenced by such motives, they sent to Feridoon and Minucheher eloquent ambassadors, with abundant treasures and gifts, in order to obtain their pardon and amity.— Minucheher being informed of their arrival, commanded the royal chamberlains to pitch the tents in a plain, the gales of which excited envy in the Gardens of Paradise, and its extent rivalled that of the rose-bowers of Irem. He took his post in attendance on his mighty grandsire; and four thousand Turks and Kipchâks, selected from the choicest body-guards, with golden-hilted swords, embossed

with precious-stones, slung on their backs, surrounded in due order the circuit of the court of audience: in front of the assembly stood a multitude of the officers of the court, resplendent as the sun and moon; their hands on their sword-belts, with their eyes and ears attentive to the least sign or order: the infantry, with caps and helmets, their bodies cased in cuirasses or coats of mail, were drawn out in martial array:—

> " You could almost say, that the stars drew out their hosts
> " In martial pomp, from earth-supporting Piscis to the moon."

Behind the ever-victorious troops were stationed the caparisoned steeds and elephants:—

> " The horses fleet as the rapid winds,
> " The elephants firm as the deep-rooted mountains."

After this arrangement, they sent for the ambassadors, who, struck with awe at such splendor, advanced with extreme confusion to pay their homage and present their gifts for acceptance: they then unloosed the tongue, to deliver the representations which they were charged to make; which were in purport as follow: " Selm and Túr repent them " of their black deeds, and feel deep contrition for " their criminal conduct: they entreat Prince Minu- " cheher to grant them an audience, that they may " implore his forgiveness and pardon, render him " due obeisance, and offer, as a proof of their

"devotedness to him, not only their treasures, but "even their very souls and heads; so that the "pearl of royalty, the mansion of the sphere of "sovereignty, may be reconciled to them, and, on "the great day of retribution, should not be ex-"posed to the wrath and vengeance of the Al-"mighty."—Feridoon replied to this: "My re-"bellious and short-sighted sons have not done "such a deed as can be placed on the tablet of "oblivion; nor am I one of those who would barter "the blood of a beloved child for gold. If Selm "and Túr be truly desirous to behold the successor "of the lamented Iraj, behold! he shall follow close "on your messengers, leading his irresistible and "innumerable bands of warriors."— Minucheher also added this message: "My regretted parent, "descending from the royal throne, and resigning "the ambition of sovereignty and dominion, came "to render you homage, with every sign of humility "and submission; but towards him you acted in a "manner that will be spoken of until the consum-"mation of time and the conclusion of eternity. "What then would you do towards me, who have "unsheathed the avenging sword, and prepared to "give you battle?" After these speeches and re-plies, the ambassadors were permitted to depart; having first received distinguished honours, costly robes of ceremony, valuable jewels, and swift-paced

coursers. On their return, they presented themselves to Selm and Túr, to whom they recounted the splendor of the feast, the terrible preparations for the contest, with the personal excellence, the generosity of soul, the external accomplishments, and internal purity of Minucheher: they also recited many instances of his noble deeds and valuable maxims:—

> " Túr, in sincerity, addressed to Selm these words:
> " ' It is not proper to conceal the cause of pain or joy:
> " How can the descendant of the accomplished be devoid of merit,
> " Especially, when Feridoon has been his instructor?' "

They were thus reluctantly obliged to assemble their countless hosts of infantry and cavalry, at the head of whom Túr advanced; whilst, on the other side, Prince Minucheher

> " Gave orders to Kárún, ardent in fight,
> " To collect, on the wide plain, troops from every side,
> " To display the royal pavilion and furniture,
> " And bear to the field the auspicious banner of Gávah.
> " In obedience to the orders of the prince, exalted as the heavens,
> " The troops moved along, like ocean-billows and mountains."

When the two armies came nigh each other, the valiant warriors drew out in array their respective hosts; the faint-hearted, even before the rout began, had already decided and resolved to take the road of flight; the marshalled battalions and house-

hold troops on both sides employed mace and sabre, arrow and poniard, against each other; blood poured down from the sword, like rain from the clouds of heaven; every path and avenue was narrowed or closed up by the limbs and numbers of the slain; the bodies of prostrate warriors and valiant knights raised the low-lying plains to a level with the skies: at last, through the shock of the heaven-aided troops, the soldiers of Selm and Túr were trampled under the foot of discomfiture and ruin: the kings themselves, flying from the field of battle, took the road to Túrán; and making a disgraceful flight the character of their fortune, hoped by this to escape from the chains of calamity and the talons of adversity; forgetting this sentiment—

" The point of thy spear becomes like emerald, even if
" Thy foe should entrench himself in the serpent's eye."

Kárún and Kobád, with a body of hardy veterans and intrepid warriors, like the falling stars in pursuit of the Demons, followed in rapid marches, and overtook them on the confines of the eastern regions: then boundless strife and toil recommenced; the soldiers plied the sword and spear; they spread over the area of the battle-field and the scene of slaughter the extended tapestry and variegated carpet died in the blood of heroes. During the contest, Minucheher joined the troops of Kobád and Kárún: like a furious lion or enraged dragon, he

in person urged on the fight: the scene of mutual slaughter was unremitted from the rise of dawn to the close of twilight. At night, when the Hindoo of gloom made an inroad on the lucid squadrons of light, the remains of the army of Selm and Túr, concealed amidst the numbers that had fallen by the hostile sabre or the lance, eagerly longing for the return of light to extricate themselves from the whirlpools of destruction and reach the shores of safety, began to count the stars until the dawn appeared:—

> "During the night, the victims of the ruthless sword
> "From every side sent forth their sighs and plaints.
> "O night! if thou be not the awful Day of Judgment,
> "Why dost thou not haste to pass more rapidly away?"

The next day, when the ark of Morn arrived from the ocean of gloomy Night to the shores of the horizon, the rank-breaking heroes again marshalled their lines, and, like enraged hornets closing in battle, with poniards and swords rent each other's bosoms: however, on this day, the chiefs of Túr's army observing the signs of weakness on the pages of their state, adopted the path of submission and breach of allegiance, and ranged themselves along with the victorious troops of Minucheher. This event exceedingly alarmed Túr: the path of safety now became more contracted than the white part of the letter *Mím,* and narrower than the miser's

breast: he wished now to render his personal authority, seniority, and the ties of relationship, the means of intercession and conciliation; and thus, by wiles and blandishments, interpose the shield of concord before the face of enmity, and obtain security through futile apologies and unheeded words. He seemed to forget, that though the wicked may obtain a respite for a season, they at last fall into the net of woe;—although the murderer may escape punishment for a short time, he at last surely meets his death.

"Jesus beholding a murdered person lying in the road,
"In astonishment seized his finger-tip in his teeth;
"Saying, 'Whom hast thou slain, that thou shouldst thus piteously be slain?
"And whence shall the assassin be slain who has deprived thee of life?'—
"Commit no violence by knocking at the door of another,
"That the hand of another may not be injured by knocking at thy door."

In the course of these occurrences, Minucheher, with one exertion of his arm, and one blow of his sabre, threw the head of Túr at his horse's feet; whilst, in another quarter, the valiant Kárun enveloped Selm in the net of captivity and ignominious chains. From the dread majesty of the king and his victorious banners, terror pervaded every limb through that numerous host, and the very mountains trembled in every part; so that the masses of

those vile wretches became scattered about like dust: thus, on account of one distinguished life, the existence of so many individuals was blotted from the volume of Being, and the saying was verified, "When God wishes to bring calamity on a people, there is none who can ward it off." The triumphant army was completely enriched and favoured by fortune with loads of spoil and wealth; and nearly two hundred thousand prisoners, consisting of children and slaves, fell into the hands of the victorious host. The memory of this great battle was indelibly impressed on the records of History; and the prince's fame was loudly proclaimed in every part of the earth. After such brilliant success, Minucheher marched triumphantly towards his fortunate residence and glorious mansion; and when he had ordered the assassins of Iraj to undergo the law of retaliation, his bosom was freed from sentiments of revenge towards his foes: he then sheathed the avenging sword, and, in accordance with this maxim,

"Do good to men, and thou shalt enslave their hearts;
"As Benevolence always subjugates mankind;"

by the reins of Beneficence he rendered the human race obedient to his sway, and made himself master of every heart by the diffusion of Science and Arts: he rendered abortive all plans of innovation, reprehensible changes, and projects of violence: in con-

sequence of his auspicious equity, the inhabitants of the civilized world traversed the gardens of undisturbed enjoyment; and, through the protection of his sword, the people of the four quarters took up their abode in the asylum of peace and security. In some histories it is asserted, that the murder of Iraj by his brothers, the appearance of Minucheher in Irán, and his leading an army against Selm and Túr, occurred after the death of Feridoon. Other writers reject this opinion; and say, that when Iraj transferred the stock of life to the next world, Feridoon wept so excessively for the loss of his beloved child, that his eyes were deprived of sight; after which Selm and Túr mercilessly put to the sword the offspring and friends of their martyred brother. However, one of the wives of Iraj, who was pregnant with Minucheher, fled through alarm, and took refuge in a mountain called Mánúshán and sometimes Anúshehrán. From the circumstance of the legitimate heir of Iraj being born on this mountain, he was called Mánúsh, and Manúshchehar; which latter was, from frequent usage, changed into Minucheher. But with respect to the appellation of this auspicious child, there are other reasons assigned by historians, as will be found in well-known writings. When he had arrived at years of maturity, with a company of three hundred and thirty men of approved valour he made an attack

by night on Selm and Túr, who had given themselves up to the enjoyment of pleasure and feasting in a remote part of Khorasán: in this attempt, having got them into his power, they were both despatched: after which Minucheher proceeded to Feridoon's capital, and entered the palace where his grandsire dwelt. Feridoon having demanded, "Who art thou?" Minucheher replied, "I am the "son of Iraj, and the slayer of his murderers, Selm "and Túr." Feridoon then said, "If thou hast "spoken these words in truth, approach and pass "thy right hand over my eyes, that my sight may "be restored." Minuchecher came forward, and rubbed his hand over the pupils of the eyes; on which the Merciful and Supreme God vouchsafed again to enlighten the eyes of Feridoon. On the recovery of his sight, the monarch of the human race placed on the head of Minucheher the imperial crown, and resigned the kingdom to him.

When the monarchy was thus settled on Minucheher, the chiefs and haughty nobles plighted their obedience and fidelity, and no one had the power of either resistance or rebellion. At this period, Saum, the son of Narimán, was the bulwark of the kingdom, the prop of the State, and support of the king and the army: he was styled 'The champion of the world;' and in magnanimity, bravery, sagacity, and merit, had neither equal nor competitor. The

government of Neemrooz, Zábul, Kábul, and many districts of Hindustán, were committed to his enlightened understanding. He frequently repaired to the court of Minucheher, to renew his allegiance; after which ceremony he returned to his capital, Sejestán. His prayers were unceasingly addressed to the Bounteous Benefactor of all to gladden him with the sight of a worthy son, to form the delight of his eyes and the stay of his heart during his life-time; and after his decease, the refuge of his kinsmen, and the heir of his throne. After some time, the Glorious and Almighty Lord granted Saum a son, whose hair, eye-brows, and eye-lashes were entirely white: as such an appearance was never before witnessed by him, Saum became exceedingly troubled and afflicted; he however delivered the child, with all requisite necessaries, to a hermit named Símurgh, who abode in a cell in the mountains, to be brought up by him. As soon as the child had attained his seventh year, Saum, from the impulse of paternal affection, introduced him amidst his people and kinsmen in a public assembly, and gave him the name of Zaul. On this subject there are many improbable stories related by the Persians, a part of which has been recorded in the Sháh Námeh of Firdausee. As Zaul grew up, the indications of

intelligence and magnanimity were evidently pourtrayed in his happy physiognomy: his perfect understanding and penetration rendered him so celebrated over the whole earth, that the report reached Minucheher. The monarch of the world, on learning this, wrote a Letter of congratulation to Saum, directing him, when he devoutly visited the sanctuary of the court splendid as the heavens, to bring his highly-applauded son with him, in order that he, whilst partaking of the royal bounty in common with others, might be particularly distinguished by the glory of the imperial favour. Saum, on perusing this Letter, immediately departed with Zaul, the youthful favourite of Fortune, to pay his homage. When the father and son had attained the happiness of tendering their obeisance to the sovereign of land and sea, Zaul became highly acceptable to the king's mind, and was exalted by splendid marks of honour. Minucheher then commanded the astrologers to calculate Zaul's nativity with the greatest attention, and report to him the results of their science. The astrologers, after careful consultation and observation, represented as follows to the Faith-protecting monarch: "From the positions of the stars, it is evident that this youth will "equal the high rank of his fathers and ancestors

"in greatness of soul and liberality, and that he "will display unequalled prowess in the utter ex-"tirpation of the partisans of injustice." In consequence of this prediction, still greater honours were conferred on Zaul: after which he was permitted to depart along with his father. Saum arrived in safety at his residence, where he reposed some time; and being recovered from the toil and fatigue of his journey, he set out for Hindustán, leaving the government of Neemrooz, with the power of Viceroy, to Zaul, to whom he gave ample instructions relative to the diffusion of equity and the liberal distribution of favours. Zaul, however, with the thoughtlessness inherent in the season of youth, devoted himself to the gratifications of pleasure:—

"Enjoy every happy moment which occurs:
"For who is there that knows the final result?"

The above implies, that whenever Zaul had a respite from the duties of government, he sometimes ordered the banquet to be decked; at other times he pursued the wild beasts over the deserts and plains. Once in the spring, whilst making the circuit of the kingdom, he left Sejestán, and directed his course to Kabulistán: on approaching this province, Mihráb, the prince of that territory, and the tributary

of Saum, hastened with suitable gifts to wait on Zaul, and thus addressed him:

> "The bird of Paradise, from the zenith of Fortune, has fallen into my net,
> "If thy passage should lead thee to my abode."

On account of their difference of faith and worship, Zaul did not visit the residence of Mihráb, as he himself worshipped the only true God in unity, and Mihráb was one of the Idol-worshippers: notwithstanding this, he conferred liberal presents on the prince; who, on returning home, explained at large the occurrence to his family and household, and recited many instances of the admirable accomplishments and virtues of Zaul. Rodábeh, the daughter of Mihráb, famed over the world for beauty and grace, from this description became enamoured of Zaul, whom she had never seen—" as the ear is frequently captivated before the eye." Rodábeh sent some of her damsels, under pretence of gathering flowers, near the encampment of Zaul; who, on beholding them, said, " What damsels are you?" They replied, " We belong to the train " which waits upon the sovereign of beauty, Rodá- " beh by name, the daughter of Mihráb." They then proceeded to give such an account of this maiden secluded from public gaze, that he instantly

surrendered his heart. After this, by the agency of the damsels, Zaul and Rodábeh had an interview; their mutual passion was confirmed, and solemn promises and pledges of constancy passed between them: after which, Zaul returned to Neemrooz.

When a long time had elapsed, the entreaties of Zaul and the intercession of Saum induced Minucheher to consent to the union of these two faithful hearts: upon which, Zaul, accompanied by his father, went to Kabulistán, where he was united to Rodábeh by the ties of marriage.—Rustam Dastán was the offspring of this marriage with Rodábeh, who was descended from the lineage of Jemsheed.—The above account clearly shews why the Knights of Irán gave Rustam the title of Kábulee: and as there will be frequent mention of Rustam and Saum in these pages, this seemed a suitable occasion for a concise account of their history.

It is written in the Táríkh Maajem, that after the auspicious fortune of Minucheher had for nearly fifty years been exercised in expanding the wings of benevolence over the feeble and the husbandmen, suddenly the malignant Deity on the coin of whose sincerity you can build no hope, and tyrannic Fate, on whose friendship no reliance can be placed, effected a change, and impelled Afrasiáb, who was descended from Túr, to commence hostilities against the sovereign of the human race. The Turkish

prince, discharging the arrow of injustice from the bow of enmity, impressed the teeth of greedy ambition on the hereditary empire and acquisitions of Minucheher; and with numerous hosts, spreading devastation like a flood, furious as the ocean, advanced towards the provinces of Irán. Minucheher also, on learning the march of the enemy, having collected an army resembling in number the drops of rain or the leaves of the trees, came to meet Afrasiáb in hostile encounter. The Turks, with their eye-sewing arrows and heart-consuming shafts, joined in combat with the cavalry and infantry of Irán, with such effect, that the result is not to be conceived, unless beheld. Minucheher being forced to abandon the field, took refuge in the fort of A'mal[a]; the height of which was so great, that the hands of its inhabitants could reach the corn-sheaves of the constellation Virgo, and the ears of its inmates listen to the angelic choirs: such were its defences and solidity, that it bore away the fame of Iskander's rampart; such, in perfect elevation and sublimity, that it soared to the necklace of Venus and the zone of Gemini:—

"Its foundations were of twin-strength to those of Bísatún[b];
"In height, its head towered to the summit of heaven."

([a]) Formerly, the populous, wealthy, and impregnable capital of Tabaristán.

([b]) A palace hewn out of the solid rock for Khosrau Parvíz, by the celebrated Ferhád, his architect.

The Turks seized on all the country round the fort, and completely blocked up every path of ingress and egress. Afrasiáb, for a long time, and a protracted period, besieged Minucheher with unceasing vigilance; but after all, his exertions and strength were insufficient to accomplish the object of his wishes by attaining his anxious desires. When the stay of the Turks had been thus protracted, and their generals had become weary of remaining so long in one place, Minucheher sent eloquent ambassadors, with costly merchandise, curiously-wrought stuffs, vessels of silver, fragrant musk, eggs of ambergris, delicious fruits, and delicate conserves, to the king of Turkistán, along with this message:—
" The area of this fortress, with the extent of its
" columns and the solidity of its structures, exceeds
" the courts of Saturn and the edifices of Hermán[c].
" Those who have travelled over every clime, and
" visited every region, have never beheld a fortress
" more extensive, nor an area more spacious. To
" waste time in besieging it, is like braying water
" in a mortar, or forging cold iron." On hearing such words, Afrasiáb frowned with indignation, and the traces of rage were displayed in his features:

(c) An Arabic noun in the dual number, signifying the two great Pyramids of Egypt; built by Idrís (according to the Kamus), to preserve the Sciences and Arts from being destroyed by the Deluge.

yet, however much he reflected, he possessed not ability to swim over that sea, nor force sufficient for traversing that route: however, notwithstanding his weakness, he replied in the language of perseverance and haughtiness. On this, the nobles of his court, who earnestly desired to abate the principle of violence in his perverted nature, and to turn him away from projects of oppression, being actuated by a wish to promote the public good, thus addressed him:—"The king should not be inconsolable on account of the absence of victory and "success in this instance, as the castle of Tabaristán "and its impregnable defences are too strong to "admit any person to entertain a doubt on the subject. If we delay one month longer in these "regions, the road to provisions and forage will be "closed against us; and the source of our difficulties "increase so rapidly, that the army and its chiefs, "who constitute the principle of stability and the "means of support, must be utterly destroyed: the "result can only end in repentance and terminate "in ruin." To this Afrasiáb replied: "I cannot "withdraw, without having first attained my object; "neither can I submit to the disgrace of flight and "the imputation of cowardice:—

"What said the monarch renowned for wisdom?
"Manifest not symptoms of cowardice in your reign.

"Whoever turns in weakness from the encounter "of the foe, falls into the abyss of disgrace, and is "swallowed up in the gulph of destruction. My "native energy will not permit me, on my first ex-"pedition, to bring on myself such degradation, and "suffer myself to be stigmatized with the character "of sloth: my anxious desire to effect this wished-"for object springs from one motive, and your "counsel for deferring it from another:—

"The hermit's meditation is one thing;
"The passionate lover's melancholy another."

When the chiefs witnessed the king's determination to remain, they agreed among themselves to retreat immediately, and direct the face to flight. On learning this resolution, Afrasiáb became exceedingly alarmed: although he traversed with rapidity the area of reflection, and surveyed every aspect of counsel, he was finally convinced that his real interest consisted in paying due attention to the safety of his army: for it has been well observed—

"The prince is victorious over all his foes,
"When his troops are contented and satisfied:
"The frontier is maintained against all competitors
"By the army; and that army is maintained by gold."

Afrasiáb being thus obliged to have recourse to the road of concord, reluctantly consented to peace. On this it was stipulated, that Árish should ascend

Mount Damávend, and from thence discharge an arrow towards the east; and that the place in which the arrow fell should form the boundary between the two kingdoms. A'rish thereupon ascended the mountain, and discharged towards the east an arrow, the flight of which continued from the dawn of day until noon, when it fell on the banks of the Jihún. As this incident, though so remote from probability, has been invariably recorded in the text of all histories, it is therefore mentioned here. Afrasiáb, having in this manner been reluctantly forced to return to Máwar-un-nahr (Transoxiana), employed himself in reducing the cities of the East; and Minucheher, quitting the castle of Tabaristán, transferred his victorious banners to Rai, and turned his attention to making the different grades of the military renew their allegiance and fidelity to his government and authority: he lavished the stores of his abundant treasury and secret hoards on the priests, wise men, anchorites, and military. During this ceremony, he gave orders to collect all the nations, and the sons of Adam of every degree, to a general assembly: then, whilst the high-priest was seated on a throne, the king stood up and thus addressed the people:—"Be it known to you, O na-
" tions! that to every object there is a road, and to
" every claim a proof: to walk in that path, and adopt

"that language, is to act conformably to the will "of Nature. I have long proposed to let the "nightingale of eloquence pour out her melodies, "and the parrot of elocution utter his harangues. "Whereas, according to this sacred oracle, 'All "events are dependent on their seasons,' there "are this day assembled here wise men famed for "truth, and most acute philosophers, the mirror "of whose souls is completely polished. I hope "the gems of my words may prove acceptable: "therefore now remain quietly in your places, and "attend to me with the ears of understanding; so "that I may impart to your hearing, words of vivid "lustre, and the precious pearls of wisdom.

"All present, in obedience to the king's command,
"Both young and old, listened to his discourse:
"Closely resembling the violet and narcissus,
"They seemed to become entirely eye and ear."

THE ORATION OF MINUCHEHER.

The king, beginning with the praises of the Almighty, thus spoke:—"Infinite and unbounded "praises and thanksgivings to the Creator, who "brought out from the cell of contingency, to the "bridal chamber of existence, the youthful Brides "of accidental forms in the mineral, animal, and "vegetable kingdoms, by the intermarriage and con-

" junction of elementary matter; and has organised
" the chain of created Beings by the fiat of the *Káf*
" and *Nún*—the Mighty Predestinator, who has
" caused a resplendent substance in a circular body
" to become the centre for regulating the concerns
" of the celestial regions, and arranging the affairs
" of the kingdoms of the earth!" After premising
thanksgivings and prayers, the king thus continued:
" Whereas human efforts are limited to providing
" things necessary for the support of life, and every
" individual is furnished with means and resources
" by which success may crown his efforts, and the
" conceptions of imagination be arrayed in the at-
" tire of reality, all persons, therefore, in proportion
" as their dispositions are inclined to moderation,
" and the constitution of their natural temper more
" endowed with fortitude, will, in the same degree,
" gird on the zone of exertion, to attain exalted rank
" and praise-worthy distinction: it is therefore in-
" cumbent on the truly wise, neither to desist a
" moment, by reposing on the couch of indolence,
" from the attainment of happiness, nor to have their
" attention engrossed by whatever has the stamp of
" novelty. That monarch is the most fortunate,
" who, agreeably to this saying, 'He is the happiest
" shepherd who renders his flock most happy,'
" devotes every time and season to the care of his
" subjects, and never thinks it lawful to relax in the

" acquittal of their claims on him; but directs all " his knowledge to the curbing or punishing of op- " pression;—the influence of whose benefits extend " to the noble and the mendicant; and who esteems " it a sacred obligation to redress the injured and " relieve the oppressed;—he, who never demands " from the subject more than the established and " regular imposts; nor ever introduces new rules or " capricious innovations, which are invariably at- " tended with small gains and great losses. You " should well note, that as the king has rights over " the military and the husbandman, they, in return, " have certain rights over the king. But the king's " rights over the military are as follow: they are, " to obey his orders, give battle to the enemies of " his kingdom, and to lay before him whatever " measures they judge most advisable in military " affairs—to perform cheerfully, on every occasion, " the duties of subjects, to display their affectionate " gratitude, and never to swerve a single step from " the paths of loyalty and obedience. The rights of " the soldiery over the king consist in this, that he " is to supply their maintenance without delay or " evasion: in short, the relation of the army to the " king is that of feathers to the wing: 'The army " is to the king what wings are to birds:' moreover, " the king is to his subjects, as the head to the body, " and the spirit to the human frame. In general, the

" rights of the prince over the husbandmen consist in " the following points: they are not to reluctantly " withhold their persons or properties from the " sovereign, but, on the contrary, exert all ability in " conforming to his injunctions and prohibitions: " they are to labour unceasingly in whatever re- " gards the cultivation of the soil and the improve- " ment of the country, so as to promote its pro- " sperity; to pay the king's tributes obediently and " cheerfully; and far from practising diminution or " delay on this head, they are always to account " obedience to their ruler as connected with the " favour of the Almighty. In return, the husband- " men have the following claims on the king: he is " to dispense impartial justice in all their concerns; " to levy the necessary imposts with lenity: he is " not to place tyrannical governors over them; nor " permit any intolerable vexations. In years of " drought, he is to grant them an exemption from " tributes; and, if possible, exempt them also the " following year, to remedy as far as possible the " calamity of the preceding one. A good prince " should be possessed of three qualities: First, " whatever he says should be spoken in truth: in " short, he should on no account wander in the " regions of falsehood. Secondly, he should be " liberal; carefully avoiding penuriousness, which " renders every one despicable, but particularly a

" prince. Thirdly, he must be clement, and not " prone to anger: as the people are subject to him, " and he can do whatever he pleases, he should not " therefore give way to anger, as evil results inva- " riably proceed from this reprehensible temper. In " addition to this, a king should never debar his " subjects from the use of certain meats, or modes " of dress; nor say to them, 'You are on no ac- " count to eat of such meat, or drink of such beve- " rage, or wear such a garment, as they are solely ap- " propriated to my use.' It is also meet that pardon " and indulgence should preponderate in the king's " mind, and that he should rarely have recourse to " punishment: it is far better to commit an error " on the side of clemency, than of severity: for if " at any time he has erred by pardoning, instead of " inflicting capital punishment, this may be repaired;

" But who can restore the dead to life ?"

" If any one should complain to him about the " royal intendants, the king is not to suppress the " charge, but require the accused governor to ap- " pear before him; and then investigate the matter " with scrupulous attention, and decide in such a " manner that the injured can have no reason for " complaint. If the oppressor should have extorted " any thing from the oppressed, let restitution be " made; and when the culprit's property is not

" sufficient for this purpose, let the king restore it " from the treasury:—he is also to inflict so exem- " plary a punishment on the intendant, that no " other person hereafter should practise the same " conduct. In case that any one should delibe- " rately put a person to death unjustly, the king is " not of himself to inflict punishment, but deliver " up the perpetrator to the heirs of the murdered " person; who may either put him to death, or make " him pay the price of blood. Such are the insti- " tutions prescribed by righteousness and equity " to the king, in relation to you. In return, it is " your bounden duty to obey the king's command, " and meet his enemies in the field of battle. Know " then, that, at this time, our enemies, who aspire to " the conquest of the kingdom, have passed the " limits fixed by treaties: it therefore becomes un- " avoidably necessary to face them in battle, so as " to deliver both me and yourselves from the com- " mon foe; in effecting which, greater benefits will " accrue to you than to me: whoever acts thus, " shall also receive favours at my hands. Should " any one lay before me an accusation against " another for disobedience to my orders, the ac- " cused shall not be condemned on the mere charge, " but the strictest investigation shall be made: if " he be proved guilty of disobedience, I shall ac- " count him an enemy, and punish him accord-

" ingly. Know also, that, in all reverses, nothing is " better than patience; and be assured, that human " wisdom cannot ward off the decrees of Omnipo- " tence. Whoever in this world falls in battle, be- " comes thereby acceptable in the sight of the Al- " mighty and glorious God: therefore deliver your- " selves up to Him, and resign yourselves cheerfully " to his decrees. But if you act not thus, what can " you do? whither can you flee from the Divine " will? The people of this world are like travellers, " laden with their respective burdens, who set out " on a journey; but as all they have is borrowed, " they must at last leave it behind them: nor can " any part of it accompany them, except gratitude, " resignation to the Divine will, and good works. " No resource is left us, except willing resignation, " and giving ourselves up to that Being, from whom " no one can escape, whom no one can overcome, " and who is our only protector. Also, whenever " your inclinations are righteous in the sight of the " Great and Powerful Lord, and you acknowledge " Him to be the only giver of victory, he will render " you victorious over your enemies: the king can " only do what is conformable to the will of the " Almighty: but when he walks in the paths of " righteousness, and when the military and the hus- " bandman implicitly obey his commands, then is equity administered, his enemies defeated, and

" the frontier guarded against every foe. Now, it " only remains for you to obey, to make ready for " the contest, and to pray to God for success: my " part is, to furnish you with treasure and arms. " These words are particularly addressed to you who " are soldiers or husbandmen: but you who are " governors, I charge you to do justice, and refrain " from oppressing the cultivators; for to them, both " you and I am indebted for whatever we eat or " drink. If you are just, you make thereby the hus- " bandman all over the world in a flourishing state; " but if you are unjust, there is an end to improve- " ment, and the world remains uncultivated; a de- " ficiency ensues in the receipts of the public trea- " sury and the funds for the maintenance of the " soldiery: therefore take heed to act with justice " towards the husbandman. Moreover, if any dis- " trict stand in need of improvement, you are to " draw the requisite funds from the treasury, before " the damage extends further, and what is now " trifling become greater, and what is small become " enlarged. When the husbandmen are in want of " money to expend on buildings or cultivation, sup- " ply them in this case also from our royal treasury: " demand the repayment when they receive their " produce; and if they cannot refund at the expi- " ration of the first year, take it at the end of two " years: exhibit towards them, on all occasions,

" uniform mildness; for when they are in a flourish-
" ing condition, the royal revenues are increased;
" they, in truth, form the sovereign's treasury."

When Minucheher had ended this oration, the soldiers and husbandmen with one voice exclaimed: " We have heard and understood: and are resolved " to make our souls the pledge of our sincerity, to " act conformably to the realm-illuminating wisdom " of our sovereign." The king then, turning towards the high priest, said, " Be thou witness! " lay up my words in thy remembrance, and de- " mand from me hereafter the fulfilment of what- " ever thou hast heard me utter this day." Then resuming his seat on the throne, he ordered the tables to be spread; and the people having partaken of the banquet, the assembly was dissolved. After this he sent a powerful army to put to flight the Turks who had invaded the empire. After routing these, they next subdued the kingdoms of the East and West: even the kings of Yemen, who had never before that time been subjected to any sovereign, were reduced to submission and obedience.

When Minucheher had reigned one hundred and twenty years, he perceived in himself the marks of feebleness and decay. As he was convinced that his time for quitting the world drew nigh, he summoned the high-priest, the nobles, and the military chief-

tains to appear before him; and having sent for his son Nauzer, declared him his successor; and with his pearl-shedding tongue thus addressed him:— "A wise man should not be intoxicated with pride "through the possession of unlimited power, nor "should he place reliance on his kingdom or trea-"sures. I, who have erected such extensive cara-"vanserays, raised such lofty palaces, hurled venge-"ance on my foes, rendered so many cities and "regions flourishing, and cleared the world from "the pollution of wickedness, am now, at the mo-"ment of departing from it, of no more importance "than one who has never appeared in it."

It is allowed by all historians, that Shuayb[d] and Moses (on whom rest the blessings of the Almighty!) entered on their Apostolic mission about the middle of this reign: and that Joshua (on whom be the peace of God!) obtained the dignity of the Prophetic office about the end of it. His title is Fíróz, or "the Victorious;" that of his father Iraj, Mustafa, or "the Chosen." It is said in the Muruj-az-zahab, that Irán was the youngest son of Feridoon, and the final letter *Nún* was changed into *Jeem*—an assertion which seems confirmed by the fact, that the kingdom was from him called Iránshehr. Minucheher is said to have dug the canal of the Euphrates, and intro-

(d) The name given by the Arabs to Jethro, the father-in-law of Moses.

duced the water into Irák: he also collected all kinds of trees and odoriferous plants from woods and mountains, with which he laid out extensive gardens. He was the first who directed the excavation of trenches around forts; and who introduced the ceremony of beating the kettle-drum every morning and evening.

It is one of his sayings: "The world very much "resembles two things—the shadow of a cloud, and "the sleeper's dream:" that is, the world is like a summer cloud or the mirage of the desert, without stability or duration; or, like the sleeper's vision, which although it presents to the imagination the idea of the beloved and the society of the adored object, and makes him regard this place as the abode of happiness, yet in an instant the illusion vanishes:

"This world is like a departing shadow;
"Or like a guest, who spends a night and then departs;
"Or like a vision beheld in sleep,
"Which, when sleep departs, is no more."

He has also said: "The king's clemency confers permanency on his kingdom;" that is, the king's clemency towards those who have erred is a protecting shield to his realms. The ornament of mercy and the embellishment of dignified manner are the brightest decorations of kings: for although a prince be famed for the perfection of munificence, and distinguished for all manner of accomplishments

and bravery, yet if he possess levity and rashness, and be destitute of the ornament of dignified manners and clemency, and his natural disposition be utterly divested of the robes of caution and steadiness, and should he be marked with the disgraceful qualities of inconstancy and precipitation, his empire cannot be long or permanent. Rashness, levity, perverseness, and proneness to dispute, like a raging flood, overthrow the props of long-established power, and the foundations of ancient empires.—" Clemency, truly, is the covering of the world:"—

" Clemency at first is bitter to the palate;
" But finally it proves sweeter than honey."

Praise and thanksgiving to God, that the present equitable sovereign (Prince Alí Shír) has obtained precedency over all the rulers of Arabia and Persia in these two qualities, the most admirable and amiable of virtues! nay, in these qualities and habits he has attained such eminent distinction, that Fortune thus addresses him:—

" If Heaven should attempt to weigh thy clemency,
" The beam and basins of the balance are broken (by the weight).
" Wherever thy gracious clemency descends,
" There Security rears her strong entrenchments."

ACCOUNT OF THE REIGN OF NAUZER, AND OF AFRASIA'B'S VICTORY.

According to the Táríkh Maajem, Ibn al Mukna says thus, in his History of the Persian Kings:— As soon as universal dominion, and the trust of the concerns of mankind, were settled on Nauzer, whom Minucheher had appointed his successor, this prince, from extreme indolence and excessive mildness, was unable to discharge the important duty of promoting the happiness of his subjects, or arranging the concerns of the State; so that every thing falling away from the proper train and manner, the utmost disorder and confusion pervaded the entire kingdom. From such incapacity or negligence in unravelling this knot, and closing these breaches, the certain indications of reverse and the signs of declining fortune appeared on the pages of his destiny; and the truth of this saying was demonstrated—

"That person is neither prince nor soldier
"Who is delicate in body and delicate in food:
"To thee are forbidden both crown, and treasure, and sovereign sway,
"If thou repose thy head on the pillow of ease."

It is stated in the works of Hafiz A'brú, that when intelligence of Minucheher's death came to Turán,

Peshung, the king of Turkistán, having assembled his sons, deliberated with them on the interests of the State, and addressed them in these words :—
" Hopes are only attained through appalling dangers;
" opportunity flies away like a cloud; inactivity is
" the characteristic of old women; content is pe-
" culiar to the brute creation: that is, we can only
" attain to ultimate security by encountering the
" most formidable dangers :—

" That person only grasps the neck of the beloved object,
" Who dauntlessly opposes himself as a shield to the arrows of calamity.

" When you have obtained the ascendency over the
" enemies of your prosperity, or the foes of your
" country, improve the advantage by their utter
" extirpation; for safety results from the destruction
" of enemies. It has been well observed—

" When you observe your mortal foe struggling in the water,
" Take not his hands, but place your feet on his head.
" Thus Pharaoh was that moment drowned,
" When Moses was rescued from the calamity of death.

" To remain in one place marks an abject mind;
" and uninterrupted repose is the property of mine-
" rals. Do you not observe, that neither traveller
" nor bird can without motion and exertion reach
" their destined gaol? The sabre, however highly
" polished and well-tempered, cuts not, unless

"it be taken in the hand and grasped by the "fingers:—

> "Until you wield the Hindoo blade,
> "It cuts not, however highly tempered it may be.

"To fly for protection to contentment, is the nature "of oxen and sheep; for a man of powerful intel- "lect and determined resolution never desists from "the acquisition of fortune, dignity, rank, and repu- "tation: he never swallows the draught of despair "and repulse, nor the lees of the potion of despond- "ency." Peshung having uttered these words, then said to his sons and the distinguished leaders: "This "is the moment to decide on the hazards of war "and toilsome marches: let not the opportunity "presented by chance pass away unimproved, but "retaliate on the children of Minucheher the death "of Túr."—Pre-eminent among his sons was Afra-siáb, who had before invaded Irán, and besieged Minuchecher so long:—

> "In the presence of his sire, the hero unlocked his lips,
> "His heart filled with rage, and girded for the fight:—
> "'I am he who dares to encounter the lion in single combat,
> "And hold myself able to cope with the chiefs of Irán.'"

On this he assembled an army so numerous, that the area of the world became straitened through its multitudes: he is said to have marched towards Irán with four hundred thousand cavalry and in-fantry. When the news of his advance arrived, the

nobles of Irán immediately sent a courier to acquaint Sáum, the son of Narimán, with the invasion, and the disorganized state of the kingdom. Sáum instantly set out on the wings of expedition, to render homage to Nauzer: he renewed his allegiance and intercourse; and having suggested friendly counsels, suited to the emergency, obtained leave to return back to Neemrooz, in order to raise an army; but on arriving at his capital, the day of life was turned into night, and he departed to the mansions of eternity. The account of Sáum's death filled Afrasiáb with joy; and he advanced into Dehestán[a] by way of the sea, while Nauzer was marching towards Mázenderán. When both armies met, and the fleet arrows conveyed the summons of death to the ears of the brave, a Turkish knight, named Bárimán, advancing into the midst of the plain, challenged any champion of Irán to single combat. Bárimán's challenge was accepted, on the side of Nauzer, by Kobád, the son of Gáveh; although his brother Kárun vainly endeavoured to dissuade him, saying, "It is unsuitable to your dignity to contend with this Turk." Kobád, however, heeded him not,

(a) "Dehestán, or the Country of the Dahæ, is immediately north of Asterábád. It extends from the river Ashor to the banks of the Tedzen, Ochus or Ossa, both of which fall into the south-eastern part of the Caspian. It is possessed by the Kájár Tribe of Turks; to which tribe the present Royal Family of Persia belong."—Kinneir's *Pers. Emp.*

but came into the field of battle, and fell by the arrow of Bárimán. The flame of battle then mounted on high: boundless toil and slaughter occurred on either side: Kárun the son of Gáveh on that day displayed such prowess, that Afrasiáb was nearly put to the rout; but the Turks having made diligent use of the Sang Yedah[b], the clouds on a sudden

([b]) *Sang Yedah*, a stone engraved with mysterious characters, which brings on rain.—Afrasiáb was reckoned a magician.

In the Sháh Námeh, the darkness having put an end to the battle, the Iranians retired from Deh, the capital of Dehestán: on learning which, Afrasiáb pursues them, and commences an attack: at this moment, "so great a dust was raised by the cavalry, that the sun might be said to hide his face;" and this battle raged "until the dark night came on,"—that is, during this darkness a dreadful engagement was fought, which could only be terminated by the obscurity of night. Herodotus says, that in the sixth year of the war between the Lydians and Medes, while the armies were engaged in combat, "the day was suddenly turned into night:" to which he adds, that Thales had predicted this change, and the year in which it was to happen. These words have been taken, by both ancient and modern writers, to signify an eclipse of the sun, although it is not expressly mentioned. The words of the Persian poet and the Greek historian are so similar, that the occurrence of an eclipse during the battle between Nauzer and Afrasiáb becomes as evident as the occurrence of the one mentioned by Herodotus. According to the most probable accounts, the reign of Nauzer falls between 798 and 768 B.C. The field of battle was in Dehestán, between 38° and 39° north lat. and 54° 30′ long. from Paris. It can be proved, from astronomical tables, that on the 4th of April, 778 B.C., there occurred a solar eclipse in the meridian and parallel of Dehestán, in which 10 digits 10′ of the sun's disc were concealed by the moon's: it began at 23 minutes past 2 in the afternoon, and lasted until 3 minutes past 5. This calculation not only fixes the period of Nauzer's reign, but may

became so darkened, that the day was rendered more gloomy than the midnight hour: in consequence of this, the engagement ceased on both sides, in order to save their armies from confusion, and they encamped in their respective positions. In the mean time, Nauzer, being sensible of his inferiority, sent away his two sons, Tús and Gústaham, towards Fárs, accompanied by Kobád, in order to remove his family from thence to the mountain of Elburz. Afrasiáb having learned this, sent Karakhán and Bárimán to pursue the fugitives: they were overtaken, and a dreadful encounter took place between Bárimán and Kárun, in which the Turkish knight fell by the avenging sword of the latter. After the departure of the king's sons, Nauzer and all his nobles being made prisoners, Afrasiáb at first intended to put them all to death; but his brother Agreeras, by prudent remonstrances, abated his resentment, and turned him from such a resolution: he then ordered all the distinguished captives to be chained and closely confined in the Fort of Sárí, under the custody of Agreeras, who was strictly enjoined to use the most unremitting vigilance in guarding them. Shortly after, Nauzer was put to death; which event was caused, next to the decree of Heaven, by the following circumstance:—When

also serve to fix preceding and future dates in Persian History.—*Hist. de l'Acad.* tom. xl. p. 340.

the Turkish prince invaded Irán, he detached thirty thousand men, with two chiefs, across the Jihún, into Sejestán, lest the warriors of Nímrooz should without interruption join the army of Nauzer. At this period occurred the death of Sáum; and also the absence of Zaul in a remote part of the kingdom. Mihráb of Kábul, who was viceroy on the part of Zaul, on the arrival of the Turkish troops in that district, being unable to meet them in the field, was obliged to enter by the door of peace, and therefore sent a splendid tribute to the army of Afrasiáb, accompanied with this message:—"I am "descended from the lineage of Zahák, and serve "the children of Feridoon through compulsion; but "at present, as the rays of royal bounty shine on "the people of these regions, you shall behold nothing proceed from me, except the most submissive obedience." Mihráb, in the mean time, sent a courier to inform Zaul of what had happened: on which, Zaul, with the troops that accompanied him, came up with the rapidity of the thunderbolt: the men of Sístán at the same time sallied forth from the city, so that the Turks were surrounded, and the greatest part put to the sword; the two leaders only escaping, with a few men, to carry the news of this disaster to their king. This event excited such fierce indignation in the son of Peshung, that he instantly ordered Nauzer to be brought into his

presence, and there beheaded by the blood-shedding sword. This prince's reign lasted seven years: his title is Azádeh, or Free; but some historians style him Kumbakht, or The Unfortunate.

THE REIGN OF AFRASIA'B IN IRA'N.

WHEN Afrasiáb beheld that there was no longer a king in Irán, and that its area was destitute of any manifestation of opposition or resistance, he soon reduced the principal cities and provinces of the empire: in effecting this, he displayed such unremitting exertion in destroying the institutes of good faith, dissevering the bonds of true religion, undermining the foundations of equity, and abolishing arts and sciences, that Irán became desolate through his excessive tyranny and injustice.

" The poet who records the Persian monarchs and Jemsheed,
" Thus relates, in his History of the Ajemite Kings:—
" After the decease of Minucheher of exalted majesty,
" When the government fell to Afrasiáb,
" His conduct was marked by harshness and cruelty:
" He threw open the doors of discord in the kingdom:
" Whether he practised vengeance or shewed kindness,
" He only thought of acting differently from Minucheher."

The tyranny and oppression of Afrasiáb in Irán had passed the ordinary limits, and to the sufferings of the people were now added the horrors of famine.

In this extremity, Gushwád and the remaining Peshdádian knights took counsel together, and said: "Our woes are only to be averted by the agency of "the sword and spear: the source of our calamities "is only to be cut off by means of the sabre and "poniard." But Kárun, who was distinguished among his cotemporaries for soundness of understanding, thus replied: "In the first instance, it "seems more advisable to send an embassy to "Agreeras, who is greatly attached to the people "of Irán, and through whom so many of them "have been rescued from the fangs of death: let "us entrust to him our secret but unalterable pur-"pose of open hostility, that we may not remain "excluded from the benefit of his discriminating "reason and profound reflection." It is written in the Táríkh Maajem, that the nobles of Irán, agreeably to the counsels of Kárun, despatched an embassy to Agreeras, to represent to him their gratitude for his important services, and to prove the sincerity of their friendship, the purity of their designs, and the disinterestedness of their attachment towards him; and at the same time to acquaint him, "that whereas "at this moment, (praise be to the Almighty!) Zaul "is firmly seated on the throne of Zábulistán, and "illuminates that ample region by the splendor of "his majesty, all the champions of Irán, namely "Bazzeen, Khirad, Kárun, and Gushwád, have

"arranged themselves under the protection of his "triumphant banner; the kings of the regions and "the princes of the country are steadily fixed in "devotedness and submission to him:—

"Dastán, the son of Saum, is seated on the throne;
"High and low have girt their loins in attendance on his court;
"All Zábulistán is ready to rise at his order:—
"What of Zábul?—nay, all Irán is obedient to his command.

"It is certain, that the son of Saum will not leave "the kingdom in the possession of Afrasiáb, but, on "the contrary, will exert his utmost might for its "complete deliverance and purification: now, if "it should seem good to your enlightened soul, "grant liberty to the captives of Irán, and, by their "liberation, fix the halter of bondage on our willing "necks:

"As long as life lasts, we shall proclaim your goodness;
"For that goodness has conferred happiness on our lives."

Agreeras having considered the purport of this communication, gave the ambassador permission to depart with the following answer:—"Your intention, "in making such a request, evidently proceeds from "hostility to Afrasiáb, and from a determination to "resist his authority: but the branches of rebellion "produce only the fruits of affliction and calami-"ty, attended by punishment and woe. Wise men "have said, 'Rebellion is a consuming flame in this "world, and in the next our greatest shame:' how-

"ever, if Zaul should direct the career of his army "to these regions, it is probable that the captives "of Irán may be liberated from the chains of bond-"age, and that no danger shall result to me from "fickleness of purpose—a quality which creates a "mean opinion, and is the source of the forfeiture "of honour and personal safety." When the ambassador, on his return, delivered this answer, all the hearers greatly applauded the admirable wisdom of Agreeras; and immediately despatched a courier to Sistán[a], to inform Zaul of what had occurred. This intelligence greatly delighted the Prince of Sistán, who instantly sent envoys to assemble at his court the champions of Irán. When the nobles of the

([a]) "The province of Sistán, according to ancient tradition, was once a vast lake, and formerly called Nímróz, Midday or Meridies, either from its relative position, or having been drained by Genii in the short space of half a day. It is bounded north and west by Khorasán; east, by Kandahár and Zábulistán; south and south-west, by Mekrán and Kermán. The greater part of this province is flat, sandy, and uninhabited. Although now reduced to a deplorable condition, Sistán once rivalled in prosperity the most flourishing provinces of the empire. Captain Christie, in travelling through the Valley of the Heermund, saw an astonishing number of ruined towns, villages, and forts. The remains of a city, named Polkee, he describes as immense. The Heermund is here 400 yards wide, very deep, and the water remarkably fine. Doshák, the modern capital, is small and compact; but the ruins cover a vast extent of ground. Twenty-five miles north of Doshák he came to the ruins of another very large city, named Peshwároon; and a few miles beyond that to another, called Joaen."—KINNEIR'S *Pers. Emp.*

realm were all met in the pavilions of the court splendid as the heavens, Zaul said to them: "Which "of you will lead an army into Tabaristán, and un-"dertake the dangerous achievement?" Gushwád, who was present, replied, "I will undertake the "task, and accept the important trust; and pledge "myself to regard as unlawful any relaxation or in-"dulgence which could retard the accomplishment "of this desirable object." This declaration was pleasing to Zaul, and he ordered innumerable troops to march without delay, in that direction: Agreeras also, on being informed of their approach, agreeably to his promise, entered on the paths of concert, and liberated all the captives: after which he turned his steps towards Rai. Gushwád, having thus obtained the prisoners, set out for Zábulistán, where he arrived after long and toilsome marshes. On reaching that territory, it was reported to Zaul, "Gushwád "has returned, and realized the hopes of his friends: "he has delivered the captives from the net of exile, "and restored them to the land of social inter-"course." Zaul was greatly delighted, and set out with all his nobles, in due ceremony, to meet him: at their interview, Zaul renewed his mourning for Nauzer, and expressed his grief in verses to the following purport:—

"Alas! the monarch of the world is no more!
"Alas! the throne is without a king!

"Alas! the kingdom is afflicted with adversity!
"Alas! the lofty cypress is rudely broken down in the garden of royalty!"

About this time it was reported, by spies, to Zaul, that Afrasiáb, in his fury, had wreaked his vengeance on Agreeras, for liberating the captives, and giving counsel to Gushwád; and that his limbs had been rent asunder, like the letters of the Alphabet. This dreadful intelligence instantly caused the flame of Zaul's indignation to blaze out anew; and all his attention was bestowed on preparing the resources of war, and completing the means of battle.

HISTORY OF ZAUB,

THE SON OF TEHMASP, THE SON OF MINUCHEHER.

When the illustrious son of Saum Narimán and the Iránian Princes had finally resolved on war against the son of Peshang, Zaul thus addressed them:—"It is necessary to place on the imperial "Musnud some descendant of the auspicious regal "line; some branch of the royal family distin-"guished for weight, dignity, and manliness, in dis-"charging the duties of government:—

" 'The world cannot long exist without a prince,
"And a ruler deserving of the crown and throne.
"Whom shall we serve? and to whom bow down the neck?

"On whom shall we bestow the imperial diadem?'—
"On this, they enumerated twenty of the regal line,
"And bade him choose the one who most deserved the throne.
"'Methinks,' some angelic Sage replied, 'O illustrious knight!
"There is an auspicious scion from the stem of Feridoon
"Deserving of the new crown, the throne, and the royal ensigns.'
"Being thus freed from this perplexity and care,
"He summoned the chiefs, and thus unfolded his secret purpose:—
"'The paths of wisdom, and the dictates of reason, demand
"That Źaub should enjoy the fruits of sovereign sway:
"But if any other counsel should suggest itself to you,
"You must now state it, as it may be the best.'
"The chiefs all answered: 'He truly is most worthy;
"His promise is sacred; and his disposition good.'—
"Then, by order of the military chiefs,
"Źaub, the son of Tehmásp, was appointed king."

As soon as the chiefs of the army had inaugurated Zaub, Zaul, having entrusted the revenues and expenditure of Neemrooz to men of experience and trustworthy Ministers, hastened, with the rapidity of the precipitately-descending torrent, to wait on Zaub; and in a short time traversed the wide interval. On the other side, Afrasiáb also, on learning the purpose of Zaub and the movements of Zaul, advanced from the regions of Fárs with a mountain-resembling, heaven-defying, demon-visaged, Satanic-glancing army, the numbers of which surpassed in extent the algebraic notation of profound calculation. When the armies met, and the lines were marshalled on both sides, then the champions entered the area of contest, and the intrepid

combatants performed heroic deeds of bravery: through the lightning of their swords, and the thunderbolts of their arrows, rivers of blood flowed over the field of battle. At last, the gales of victory and conquest began to blow over the hosts of Zaub and Zaul, and the hopes of Afrasíab were verging towards confusion and ruin: he beheld the characters of adversity so legibly inscribed on the pages of his fortune, that he turned away for the purpose of flight.

It is stated in the Táríkh of Háfez Abrú, that on the meeting of Zaub and Afrasiáb they joined in battle, and prolonged the deadly contest during the day, but retired to their respective quarters at sunset: also, that this sanguinary warfare continued during seven months; at the end of which period a dreadful scarcity occurred, which terminated in the greatest calamity; so that both sides, being reduced to extreme distress, thus spoke: "The present famine and woes are the results of oppression "and exaction: let us desist from battle, and "Afrasiáb must, of necessity, return to his own "country." As soon as the Turkish Chief began to retire to his kingdom, he could find in no halting-place an opportunity of delay or repose:—thus

"Afrasiáb retired in disgrace to the land of Turán,
"And the empire of the world was settled on Zaub."

Some historians assert that Afrasiáb reigned twelve years in Irán after the death of Minucheher. The meaning of Afrasiáb, according to etymologists, is the same as "Janáh-i-ttahúnah," or "The sails of a windmill."

Zaub, or, as he is sometimes called, Zúdzágh, was eighty years old when he obtained possession of the kingdom. On the departure of Afrasiáb toward the east, this prince proposed to repair, by ancient maxims, the devastation caused by the passage of foreign armies and their excessive oppression. In pursuance of this design, he conferred all manner of presents and donations on the indigent and meritorious, and bestowed charitable gifts and liberalities on all the necessitous: the husbandmen were exempted from taxes during seven years: he also restored to their channels the streams which had been diverted by Afrasiáb: the water-courses which had been filled up by his oppression were restored to their original state. He also conducted into Irák the two streams called A'een and Azáeen; and also introduced various kinds of nutritious food, which the people had never before beheld.

Whatever funds he derived from his military expeditions, and from the taxes paid by the husbandmen, were distributed among the soldiers; and not the smallest coin was hoarded up in the royal

treasury. When, during thirty years, he had in this manner fulfilled the arduous duties of sovereignty, the time of his departure having drawn nigh, he resigned the kingdom to his brother Gurshásf, whose mother was daughter to Benjamin the son of Jacob (on whom be the peace of God!) It is said in the Mufátíh-al-Kulúb (the Keys of Hearts), that Zaub and Gurshásf were associated together in the empire; while Tabarí states that Gurshásf was merely this prince's Vizir. The Táríkh Maajem says, that, on the death of Zaub, Gurshásf sat on the imperial throne during thirty years. A respectable writer tells us, that, in the majority of histories, the dynasty of the Peshdádian kings ended with Gurshásf; after whom, by the unanimous consent of all writers, the sovereign power was vested in the Kaiánian line [a].

([a]) European and Oriental writers are generally agreed about the commencement of the Sassanide dynasty, A.D. 226, in the person of Ardeshír Babegán, the son or grandson of Babek, the son of Sassán, who was the son of Sassán, the son of Behmen, the son of Esfendiár, the competitor of Rustam: they also agree about the termination of this dynasty in the person of Yezdejird, A.D. 651, in the year of the Hejira 32. The high genealogy claimed for Ardeshír must be given up; as the interval of more than 600 years between him and Esfendiár, who was prior to Alexander the Great, cannot be satisfactorily filled up by this scanty catalogue of noble names. Other historians also assign him a less noble origin,

There are great, nay, insuperable difficulties about the Ashkanian and Ashganian dynasties: the rise of the former is ascribed, by Oriental writers, to Ashk, the Arsaces of the Greeks, a descendant of the former kings of Persia: he obtained the aid of his countrymen, by pretending that he was possessed of the Dirafshee Gáwání,

Gáwání, which had been saved by his uncle, when Darius had been defeated and slain. This chieftain revolted against the third of the Seleucidæ, Antiochus Theos, slew his viceroy Agathocles, and founded the Parthian dynasty of Western writers. However, from the death of Alexander, 323 B.C., until Ardeshir Babegán, the Artaxerxes of Roman writers, 226 A.D., there elapsed a period of more than five centuries, which may be regarded as a blank in Persian History. The Muluk-ut-tuwáíf, established by Alexander the Great, the eighteen independent princes of the Persian empire, and their successors, harassed the empire and each other by their confederacies and hostilities: yet the Parthian monarchs in those days, partly by the nature of their country, and partly by their skill and valour, obtained frequent advantages over the disciplined legions of Rome. From Kobád, the Dejoces of the Greeks, and the first of the Kaianian dynasty, we can recognise many Kaianian princes among the Medes and Persians; such as, Káoos in Cambyses; Kai Khusrau, in Cyaxares or Cyrus; Gushtasp in Hystaspes; Ardeshir Daráz-dast, or Bahman, in Artaxerxes Longimanus; from about 752 to 330 before the Christian era. This was preceded by the Peshdadian dynasty; among whom Jemsheed is said to have reigned from 6 to 700 years, Zahák 1000 years, and Feridoon 500. The reign of this latter prince corresponds to at least ten generations: the names of his descendants, who form these generations, are mentioned in the Boun-dehesch; also in the Táríkh Jorair al Tabarí, as quoted in the Mujmel-at-tuváríkh: if we prolong this reign to Minuchehr, the successor of Feridoon, it comprehends at least eleven generations. This proves that Feridoon's reign must be looked on as that of a dynasty.

The Boun-dehesch is equally positive as to Zahák: in that we find, that during his reign of 1000 years, there past ten lives of individuals of 100 years each, without reckoning the father of Feridoon, the conqueror of the Arab prince. Eight of these individuals have the common name of Atvián, with surnames taken from the properties of their oxen or herds. Zahák is therefore the name of a dynasty. The Boun-dehesch also mentions, that from this prince's mother there proceeded 10 Scandals, that is, ten generations of Arab princes.

Mirkhond confirms what has been said about Zahák, when he tells us that many historians reckon eight generations between Feridoon

Feridoon and Jemsheed, and many generations between Minucheher and Iraj the son of Feridoon. The reign of Jemsheed, according to some writers, was 600, and his life 700 years: according to others, he reigned 700 years, and lived 600. This reign must also be regarded as a dynasty. If the Oriental writers interpose only one or two generations between him and Zahák, the Arabian conqueror of the last Jemsheed, this must arise from some one of that name having appeared about the end of the first Jemsheed's reign.

It is however to be remarked, that the Zend Books make no mention of these extravagant reigns of 1000, 700, and 500 years; although they frequently mention the affluence and personal advantages of these monarchs. When they quote an instance of longevity, they cite Tehmuras, although that prince reigned only thirty years. To the three dynasties of Jemsheed, Zahák, and Feridoon, we find among the Greeks the three corresponding dynasties of the Chaldæans, Arabs, and Beletáras, in the series of the kings of Nineveh and Assyria.

MALCOLM'S *Pers.*; & *Hist. de l'Acad.* tom. xl. p. 437.

THE REIGN OF KAIKOBA'D.

KAIKOBA'D was the first monarch of the Kaiánian dynasty who obtained uncontrolled power over the world and its inhabitants: his name, in Pehlevi, signifies "Mighty": he was, on the whole, a prince celebrated for power and majesty, renowned for perfect justice and liberality, famed for the multitude of his troops and the riches of his treasury, and celebrated for the extent of his understanding and sagacity:—

"Kaikobád, the ruler of the world, of elevated soul,
"Was a prince equally splendid, wise, and just."

He was descended from Nauzer, the son of Minu-

cheher; and some time after the death of Gurshásf, in consequence of the entreaties of the people of Irán, and aided by Zaul, he assumed the imperial diadem: he then conferred on Dastán the superintendence of the military, and in the very beginning of his reign girt his loins in determined hostility against Afrasiáb: he collected

"An army, like ocean-billows, a moving flood;
"An army, like masses of clouds or towering mountains;
"An army, exceeding in number the stars of heaven;
"An army, beyond the limits of calculation."[a]

He posted in the van of his hosts Rustam of Zábul, Mihráb of Kábul, Kárun ardent in fight, and Gushwád of the golden helmet, while he himself followed with the remaining champions of Irán, and directed his steps towards Afrasiáb. The Turkish prince also, with an army surpassing in numbers the swarms of ants or the flights of locusts, marched forward, for the purpose of giving battle to Kaikobád. It is stated in the Táríkh Maajem, that when both armies had been marshalled in battle array, Rustam Dastán, with his world-subduing mace, displayed such prowess in the field, that it is impossible for the mirror of fancy to delineate such a scene: from the dawn of day until the golden-winged falcon of the east had struck his talons into the pavilions of his

(a) ازحساب عقد Literally, "Beyond the computation of knots;" alluding to the ancient mode of reckoning by knotted strings or *quipoes*.

western flight, the champions on either side maintained the deadly strife with heroic intrepidity. Afrasiáb, however, in consequence of the havoc and attacks of Rustam, gnawed the fingers of amazement with the teeth of despair: therefore, on witnessing the irresistible prowess of the champion of the world, the illustrious son of Zaul, he sent the following message to Kaikobád:—" The object of " this request is, to pray you to cease from battle " this day, and to act to-morrow as circumstances " may require." During the night, Afrasiáb deliberated with the sages and chiefs of the army on the subject of peace and war: on which they unanimously declared, " Safety depends on peace, and prosperity results from following counsel:—

" Now, therefore, think no more of what is past,
" But incline to peace with Kaikobád."

The next day the Turkish chief sent the following proposal to the sovereign of Irán:—" The treaty " made with Minucheher, and the solemn cove- " nants, ratified by oaths and compacts, between us " and A'rish, respecting the boundaries of both em- " pires, are so well known, that no created Being " can have the least doubt as to their extent:

" So vivid are the recollections, that until the Day of Judgment
" They never can become obsolete in the recollection of the nobles.

"Let then the mirror of purity, on the same con- "ditions, be polished from the gloom of aversion, "and let the cup of union be cleansed from the "impurities of fraud: all the country from the "banks of the Jihún, to the extremity of Room "and the remote regions of Hindústán, is hereby "delivered over and confirmed to you. Let not "the king attach credit to the assertions of Rustam "and Mihráb, nor to the captious objections raised "by Kárun and Gushwád: let him not be deceived "by their ill-founded proposals: for it is an ancient "saying,—

"When your foe can gain the ascendancy by wicked means,
"You are not to expect from him sentiments of peace:
"We cannot expend our energy on absurd pursuits,
"Nor plant our seed in the salt marsh."

When Kaikobád became acquainted with the purport of this embassy, his noble mind inclined to peace: and he said, "Justice requires me to confess, "that in this juncture I have broken the covenant: "it is also an undoubted truth, that when the high "and mighty, during the period of power and vic- "tory, neglect all consideration for their defeated "enemy, and vouchsafe not to grant the petition of "a prostrate foe, but think themselves justified in "deviating from moderation and humility, in such a "case some great calamity befals them, which it is

"impossible to remedy or counteract by any human "exertion:—

"When the language of kindness contents your foe,
"Address him with benignity, that his attachment may increase.
"Gentle words convert the bitterness of poison into sweets;
"But acrimony turns sweets into deadly poison."

Notwithstanding this, Rustam Dastán, with arguments and incitements, thus replied:—

"O illustrious sovereign! make not peace; but prepare for war;
"As a single trace of concord appeared not, on their side,
"That day on which my mace brought them to this state."

But as the king was naturally disposed to generosity and clemency, he granted Afrasiáb's request, and used every exertion to promote his wishes and accomplish the desired object: the ambassadors also, having attained the purpose of their mission, and received magnificent presents, were permitted to return: and thus, on both sides, the gloom of affliction was changed into serenity of mind, the ratification of the treaty and covenant being confirmed with solemn oaths. It is recorded in some Táríkhs, that when the hostile armies had drawn near each other, and were marshalled for the fight, Rustam said to his friends: "Shew me Afrasiáb; for when "once my eyes are fixed on him, he shall not escape "with life out of my hands." On learning his place and station in the field, Rustam immediately made an

attack like that of the fierce lion or raging leopard, and, having broken through the lines, came near his foe: but Afrasiáb no sooner beheld the impetuous charge, than he had recourse to flight: the champion of Irán overtook and unhorsed him; threw the lasso round his neck, and returned to rejoin his troops. Whilst the soldiers of Irán received their champion with congratulations, and he prepared to return a suitable answer, Afrasiáb, by enchantment, rescued his neck from the noose, and, transferring it to one of those who lay dead in the field of battle, hastily returned to his own encampment. Rustam continued to drag the dead body towards his fortune-favoured sovereign; but when it proved not to be Afrasiáb's, he was overpowered with shame. Kaikobád, on witnessing these marks of confusion in the hero's countenance, said to him, "The decisive "victory of this day has been achieved by your "mighty arm: it was however our interest that "Afrasiáb should escape by flight, as he will never "more set foot out of his own territory." To this Rustam replied with protestations of allegiance; and added, "The accident of this day was owing "to my youth and inexperience; but I hope that no "similar deficiency shall ever again occur on my "part." When the sovereign of the stars had turned his face towards the regions of the West, the Turkish prince directed the reins of precipitate flight

to the cities of the East: from whence he despatched ambassadors to request peace; which request Kaikobád granted; and concluded a treaty, founded on the former stipulations. On this important occasion, the king conferred splendid honours and costly dresses on the commanders and distinguished leaders of the army:—

" He presented silver and gold, sabre and shield,
" To the heroes deserving of the helmet and zone.
" He caparisoned his elephants, towering to the skies,
" Swift as the clouds, and massive as mountains.
" Next, a princely robe of golden tissue,
" Decorated with rubies, pearls, and precious gems,
" He sent to the heroic descendant of Saum:
" Saying, 'My wishes far exceed the value of these gifts,
" But if the term of my life be prolonged
" I shall render thee independent in this earth.' "

Rustam then began to recite the praises and glory of the king; saying, " I am a plant nourished in " the garden of munificence, by the streams of the " royal bounty: in the parterres of his favour and " the channel of his liberality, my branches have " shot up to the zenith of the Pleiades and the vertex of the Ferkadán[a]. Should the king, for the " sake of any fruit, permit the continuance of my " service, it increases my admiration and gratitude; " and if he pluck me up by the root, no censure or " blame can attach to him:—

([a]) Two stars near the pole of the Lesser Bear. Suhá, an obscure star in the Greater Bear.

"Although my head be exalted in glory to the skies,
"My lips in devotedness kiss the earth hallowed by the royal presence;
"Although the revolving heavens are inferior to me in dignity,
"Yet, captive-like, I bow the head of zeal on the king's threshold."

Kaikobád then, with joyful and satisfied breast, turned towards Fársistán, and gave the inhabitants of that region notice that the banners of victory were in motion. On which subject Ferdausee thus speaks:—

"From thence he directed the march of the army to Fárs;
"As in Fárs were deposited the keys of the royal treasures.
"The place of his residence was in Istakhar,
"A place always the delight of the Kaiánian Princes:
"Thither the people of the earth flocked to behold him;
"For he was a monarch deserving of the royal diadem."

His authority was then still more cemented by the different classes of the military again solemnly renewing their allegiance: in short, during his reign he so widely expanded the carpets of justice and grace, and the fame of his equity was so extensively diffused, that most of the empires of the world were governed according to his ordinances, regulations, concessions, and prohibitions. Notwithstanding such a height of power, this prince continually paid to Heaven his grateful adorations for the distinguished favours and blessings conferred on him: he always maintained his subjects in the region of security

and the sanctuary of tranquillity; and passed a hundred, or, according to others, one hundred and twenty years in the possession of transcendent majesty and sovereignty. The Táríkh Maajem says: When the revolution of his fortune was nearly completed, and the days of his life drew near their destined period; when he began to think of departing from this sojourn to the abiding-place of futurity, and the idea of meeting the Supreme Creator became uppermost in his mind; that he then, as is the custom of the righteous, and of those destined for happiness, bitterly lamented the actions of his past life and the abuse of the days now gone by: he folded his hands in the mantle of eternal grace, and fled to the Lord for refuge: he prayed to the Almighty for the aid of resignation in the trying hour, and with contrite submission implored mercy and forgiveness:—

" I have derived no lasting good from my existence;
" My actions and words were alike all vanity:
" When I had the power of acting, I knew not what was good:
" Now that I know what is good, I no longer have the power.

He then summoned Kaikáoos into his presence; and, in the way of counsel and exhortation, addressed to him many important maxims. Ferdausee thus speaks of this sovereign:—

" When he had almost completed a hundred and twenty years,
" When his tongue faltered and his eyes grew dim,
" He well knew that death was approaching fast;
" For even the green leaves become withered.

"At that moment, he called to his presence Kaikáoos,
"Before whom he enlarged on justice and liberality.
"He finally said: 'We now lay aside our worldly state.—
"Deposit the coffin; and, in return, take the throne.—
"If you are a just prince, and of an enlightened mind,
"You will obtain happiness in both abodes:
"But should passion seize your head in its snare,
"You unsheath against yourself an avenging sword.'—
"Thus he spoke; and abandoned the wide world,
"Preferring the funeral bier to the earthly throne."

His title is "Awwal," or "First." Elias, Joshua, Shemuel, and Hazkeel, are reported, by tradition, to have been invested with the Prophetic dignity in his time: he is also said to have embraced their faith, and to have used all possible exertion to exalt the precepts of the glorious Law.

The Táríkh Gozídeh says, that his residence was in Isfahán; and also ascribes to him the fixing of distances by parasangs. The Kauzee Beizáwee, in the Nizám-ut-tuwáríkh, relates, that this monarch remained always on the banks of the Jihún, where he was engaged in continual wars against the Turks. —Here follow some of his memorable sayings:—

"The man whose friendship is of no service, can inflict "no injury by his enmity."

"Cultivation is as life; devastation as death;"— that is, the surface of the world, which consists of four habitable quarters, divided into seven regions and seven climates, may in this respect be compared to the seven primary members of the human body. As these members require inspection and mainte-

nance, so does the world stand in need of equity and cultivation: and whereas the surface of the earth resembles the limbs, the sovereign of which is the head, and as their consolidation depends on strengthening aliments and well-suited beverages, so does the due order of every region depend on the increase of cultivation and the establishment of justice:—

"Justice is the proof of sovereignty and permanence:
"Thy permanence bears testimony to thy justice."

"The security of every king is in proportion to his energy and magnanimity;" that is, when a sovereign is endued with sublime energy and strength of mind, his deeds are immortal, and his memorials are imperishable: they are so firmly consigned to eternity in the pages of Time, that they cannot be effaced by the ravaging hand of ages, or the penetrating influence of the stars: the robes of his splendor and freshness are never worn out nor antiquated. It is related, that when the people of Mazenderán, withdrawing their heads from the collar of obedience and submission to Kaikobád, had opened the door to every kind of excess and rebellion, the governor appointed to that district transmitted a concise account of what had taken place, and requested to be informed by the profound sagacity of his sovereign. On this, the lord of the world ordered a royal mandate to be sent to the revolters, containing threats and promises, and comprehending in it the following words:—"My people should not be less

" sensible of the need there is for a ruler, chief
" and supreme governor, than the honey-bees and
" storks; for these creatures appoint from among
" themselves a leader, to whom they pay implicit
" obedience. My people should also take example
" from the ants, and not be slothful in preparing
" the necessary stores at the proper season; that is,
" the due arrangement of human concerns, and the
" security of the necessaries of life, are centred in
" and cemented solely by the strict justice of the
" monarch, the vigilance of governors, and the
" policy of rulers. The people in some measure
" resemble sheep and oxen; as their energies are
" confined to the obtaining of food and laying up
" things of indispensable necessity, and their am-
" bition settled on acquiring profit or pleasure.
" Some of the sons of Adam are like flies, which
" subsist on human food: this description of men is
" the most worthless in society, and the disgrace of
" mankind; their minds and bodies being equally
" accustomed and devoted to contempt, insult, in-
" dignation, and reproach:—

" Flies and cats hasten to the table:
" The dog and the crow search for bones.

" Some resemble flies: these persons, adopting
" shameless and impudent habits, post themselves
" in the ambush of opportunity, and place the
" arrow of fraud in the bow of deceit, that they
" may obtain food in some quarter, and rob some

"one of his morsel. Others are like dogs, con-
"tented with crumbs of bread and a few bones:
"this class consists also of those abject minds
"which enter into the service of the vile and con-
"temptible, girding their loins with the zone of
"submission and obedience to such wretches, and
"are thereby justly exposed to the humiliation of
"poverty and the disgrace of famine. Others are
"like lions and panthers, which are instinctively
"impelled by nature to oppress all other animals,
"to shedding of blood, and committing every
"species of violence. This description of per-
"sons, unless they had a governor and superinten-
"dant to check and restrain them, would attack
"each other; and the certain consequence of such
"depravity, if unrestrained, would be the destruc-
"tion of social order, and the total confusion of
"human affairs: the principles of public security
"and tranquillity would be turned from the line of
"propriety and their just direction; and every man's
"reliance being placed on the might of his own arm
"and power, he would allow himself to oppress the
"humbler classes. The decision of the holy Law
"confirms this proposition, where it declares, '*The*
"*king is the shadow of God on earth; the refuge of*
"*the oppressed, and the punisher of the iniquitous*
"*tyrant;*' that is, the king is the shadow of the
"Creator's mercy over the expanse of earth, to
"refresh by the delicious draughts of his equity,

"and from the pure reservoir of his liberality, the "thirsty wanderers of the wilderness of disappointment, and the travellers parched up by the "scorching heats of calamity: consequently, all "men, of every description, are equally under the "indispensable necessity of possessing an equitable "governor and powerful monarch, in order that "the direction of all their actions and the tendency "of their occupations should be parallel to the "paths of justice and the rules of rectitude. "Farewell!"



HISTORY OF THE REIGN OF KAIKA'OOS.

This prince, who is said by some historians to have been the son of Kobád, and by others his grandson, was beautiful of aspect, graceful in manner, athletic in frame; and so large in person, that few horses could carry his weight:—

> "When he mounted his swift dapple-grey steed,
> "Through awe of him trembling fell on the mountains:
> "When he gave full reins to his charger's speed,
> "He raised clouds of dust from earth-bearing Piscis to the skies."

He exhibited the greatest energy in the diffusion of benefits and the performance of generous acts, the protection and assistance of the distressed. With all this, there was great capriciousness in his disposition; for, though he occasionally exhibited unwea-

ried attention and perseverance in matters of detail, he too frequently, in cases of great importance, deserted the path of prudence, in which the truly wise invariably tread. It is related, that when the Governor of Mazenderán, abandoning the path of fidelity and gratitude, had interposed the shield of hostility before the face of concord, and, notwithstanding frequent admonitions by letters and remonstrances replete with prudent counsels and sundry exhortations, was not prevented from persevering in such conduct; on the return of the envoy sent from the foot of the imperial throne to conciliate him, and his laying before the king the state of affairs, the flame of indignation and vengeance blazed with violence in the breast of Kaikáoos, the marks of resentment became visible in his features, and he instantly issued orders for assembling his forces and providing equipments and arms. There was speedily marshalled, under the shadow of his victorious banners, from the regions of Arabia and Ajem, a host so mighty and a force so immense, that the conceptions of calculators and the imaginations of accountants were unable to comprehend their power or number. At the head of these troops, habituated to victory and vengeance, he set out to dispel the blast of presumption from the head of his foe by the well-tempered sabre. The ruler of Mazenderán, on learning this, knew well, that if the red-headed sparrow

should meet the falcon in battle, he exposes himself to inevitable destruction and ruin: consequently, to preserve his reputation, he withdrew from the course of the flood; and retired into a fortress, rivalling in strength the rampart of Iskander, and elevating its lofty summit to the empyreal skies. Kaikáoos encamped at the foot of this fortress, and persevered a long time in the blockade of it; directing against it many a battering-ram and towering catapult[a]: the champions also carried on the assault in every direction; but, notwithstanding their greatest exertions, the standards of victory and the banners of triumph appeared in no quarter. On this, the chiefs of the troops, and the principal commanders of Kaikáoos, began to despond, seeing themselves unable to subdue this fortress and triumph over their foes: they were long perplexed how to decide this matter; but, finally, the king's reflection, and that of the whole army, determined on this measure:—"Whereas the "superiority of our troops, the multitude of people, "and the greatness of our train, are of no avail, we "may however encompass our object by ingenious "stratagems and refined artifices, and by means of "deceit and fraud precipitate our enemy into the "abyss of woe." In pursuance of this, they published reports of their retreat, tore up their tent-ropes; and

(a) عراده ومنجانيق

departing from the environs of the fortress, halted some marches in the rear of it; from whence they despatched a company dressed as traders, who, in the guise of merchants, introduced into the castle many commodities and abundance of merchandize, which they bartered for wheat, barley, and other grain: these one night set fire to the granaries; and then represented, "This event has occurred without our knowledge and wishes." When, by this stratagem, no magazines were left in the fortress, the army of Kaikáoos returned unexpectedly; and having taken the place by storm, so laid about them on that day with the ruthless sword, that the fortress of Mazenderán became a desert, and its plain a Jihún (of blood); and the wealth of the country was confiscated to the royal government. Some historians relate, that Kaikáoos was made prisoner in Mazenderán: on learning which, Rustam, singly, proceeded to that country by way of Haftkhán, and, having put to death the rulers of the kingdom, liberated Kaikáoos; who returned to his capital in safety, enriched with great spoils.

Kaikáoos next marched to Hindústán: after the conquest of which, on his return by way of Mekrán, he remained some time in Sistán; where Rustam received him with the rights of hospitality, and every mark of distinction, to the utmost of his power. The monarch of the world having spent some days at

Nímrooz, in the enjoyment of pleasure and delights continued from night to morning and from morning to night, returned to his splendid capital. When some time had elapsed, he set out against Zú-al-azghár, the king of Yemen. Although dissuaded by his Ministers from engaging in that enterprise, their remonstrances were of no avail; and after long and toilsome marches, he drew near that country. Zú-al-azghár, with his blood-shedding troops, advancing to encounter him in battle, an engagement ensued, in which the Arab prince was defeated, and fled somewhere. At this moment he conveyed to Kaikáoos this intelligence :—" The king of Yemen possesses, " within the sanctuary of chastity, a virgin, such, " that from her the sun himself solicits light." Káoos, who had never beheld her, gave his heart away, and proposed peace, stipulating for the marriage of the king's daughter; and the ruler of Yemen, being forced to comply, delivered up his daughter, whom the Persians call Soodábeh. On this event, the sovereign of Irán reared the pavilion of delight to the sphere of the sun and moon: but, in the mean time, Zú-al-azghár, taking advantage of a favourable opportunity, seized and imprisoned Káoos in one of his forts, along with Túṣ, Gustahem, Bízhen, and the other champions of Irán. Immediately on hearing this dreadful intelligence, Rustam Dastán set out for Yemen with a thousand chosen heroes: but no

sooner had he approached that country, than Zúal-ázghár made advances towards a reconciliation, and set at liberty Káoos and the other captives. He also dismissed, in the king's train, his daughter Soodábeh, with abundance of valuable presents, and a thousand damsels beautiful as Perees. In those days, Afrasiáb took advantage of the conjuncture to lead an army into Irán, where he reduced many cities under the bonds of conquest, committing the most unrestrained and indiscriminate slaughter and pillage[b]; but on learning the liberation of Kai Káoos, he retreated to Turkestán with great booty. Kai Káoos, on arriving in his own realms, wrote a royal diploma relative to Rustam, to the following purport: "Whereas we have promoted Rustam from "the state of vassalage to the rank of sovereignty, "we hereby bestow on him the dominion of Sistán "and Kabulistán, conferring on him also the titles "of Champion of the World, and Tahamtun (irre-"sistible in might): we place on his brows the cap "of gold brocade, set with gems, such as is gene-"rally worn by the sovereigns of Ajem; and we "also permit him to be seated on a throne of gold "or silver." Rustam thus, with augmented pomp and power, returned to his native soil; and the regions of Nímrooz and Kábul were embellished and

(b) See the dispute between Rustam and Asfendiár, in the subsequent part of this work.

gladdened by the auspicious justice and equity of the mighty champion. When Kai Káoos once more enjoyed the undisturbed possession of the throne, the sovereigns of the world and the haughty rulers of distant lands hastened to offer their submission and congratulation, and the nations far and near girded their loins with the zone of submission to his sway; whilst every class of his subjects passed their life in the enjoyment of abundance, and uninterrupted security and tranquillity. At this period the kingdom of Turán was in an exceedingly flourishing and prosperous state, through the splendid fortune of the Turkish prince: the military and the cultivators, freed from every anxiety, passed their time in music and feasting. However, in the course of these events, the portals of discord and woe were again thrown open, and the paths of security and peace once more blocked up: the abstract of all which is as follows:—Kai Káoos had, by one of his wives (not Soodábeh), a son, endued with the perfection of reason and intelligence, joined to consummate beauty and grace: this prince, whose name was Siyáwesh, was educated at the court of Rustam Dastán, where he became so exceedingly accomplished in all that related to social intercourse and war, that the report of his perfections was spread over the most distant parts of the earth: the tidings of his virtues and noble qualities also reached the ears

of Kai Káoos, so that on his return from Yemen (which Ferdausee refers to his expedition against Hamawarán), and was a second time firmly reseated on the throne of sovereignty, he issued forth commands to Sistán, requiring the presence of his intelligent son: on which, Rustam sent the young prince, with all possible honours, to his father's court. Káoos, being struck with astonishment at his noble carriage, beheld him with the eyes of respect and parental affection: and when the account of the manly proportions of Siyáwesh's figure was reported to Soodábah, a vehement longing for his intimacy and society so overpowered her soul, that the fire of love and the flames of desire blazed forth with inextinguishable violence. She therefore addressed this request to Kai Káoos: "Permit "the prince to enter the Hárem, that I may exhibit "towards him a mother's affection, and enjoy for "a short time the delight of contemplating your admired son's glorious aspect." The simple-hearted king, on this, said to his son, "The recluse matrons "who dwell in the chambers of chastity request to "be indulged with your conversation and society: "it is therefore necessary that you go to the Hárem, "and illuminate the king's apartments with the light "of your countenance." Although Siyáwesh regarded this proposal with horror, he saw that obedience to the royal mandate was his only resource;

and therefore, though much against his inclination, entered the private palace. When Soodábeh heard of his approach, she hastened to meet him with hurried steps: at the first meeting, she was bereft of strength and peace of mind: her manner and gestures soon made Siyáwesh perceive the passion which agitated her breast, and he consequently arose immediately, to leave the palace. Soodábeh in vain entreated him to delay, even a moment longer; but Siyáwesh answered, "This is the first "time of my entering the king's apartments, and "modesty forbids me from ever presuming again to "come into your society." Having said thus, he departed, leaving Soodábeh to pine in the flame of separation. Soodábeh however again, under pretence of affiancing the prince to a maiden of royal blood, sent for him, by the order and permission of Kai Káoos. The queen, having now a manifest reason for an interview, chose a place for a private audience, where she openly laid before him the secret purpose of her soul. Siyáwesh, from a sense of filial duty and of the paternal dignity, was struck with horror and aversion at the declaration: and though Soodábeh had recourse to the most pressing solicitations, her efforts were altogether unavailing and fruitless. As no hope of his compliance now remained, she accused him to his father of an attempt to dishonour the Hárem. Although Siyáwesh

strenuously endeavoured, by convincing proofs, to clear himself from the imputation, Káoos remained dissatisfied. It was then at last resolved, that a great fire should be made, through which these two silver-bodied models of beauty were to pass; and whichever went through the crucible of trial with undiminished standard, the coin of that person's existence was to be declared free from impurity and alloy. The fire now blazing forth, the flames mounted to the pharos of the sun; and Soodábeh, conscious of her guilt, would not set foot in the destructive element: but Siyáwesh, like a salamander, thought not about the flames, but entered the consuming fire at one side, and came out at the opposite extremity without receiving the smallest injury. After such a proof, Kai Káoos lavished on him the greatest kindness, and proposed to punish Soodábeh for her crimes; but through the intercession of Siyáwesh, the treacherous woman was rescued from the fangs of death.

In the course of these events, the king's spies reported to him, that Afrasiáb had crossed the Jihún with an army of intrepid warriors, and had encamped in the district of Balkh, prepared for war and battle. In order to avert this evil, Kai Káoos at first proposed to march in person, and shake to its foundation the palace of his vile enemy's existence: but Siyáwesh, whose mind was broken down with affliction by Soodábeh's accusation,

requested that the expedition might be entrusted to him, so that by a short absence from court he should banish from his soul the remembrance of the dreadful circumstance which had occurred. Kai Káoos granted his virtuous son's request, and said, "Whatever is requisite, in point of money and "troops, is all ready." Siyáwesh on this, having selected twelve thousand cavalry, with as many infantry, made this representation to the king:—"The "assistance of Rustam Dastán, the asylum and stay "of the king and the army, is indispensably neces-"sary in this crisis." The king having assented to this proposal, thus ordered: "Let the prince first "proceed to Nímrooz, in order that Rustam may "on that day gird his loins in the prince's society." Siyáwesh having thus completed all his arrangements, departed from the capital, and directed his course to Sistán. As soon as the report of his arrival was published in that region, Rustam hastened to meet him with due ceremony; and returning in the prince's train, conducted him to a suitable halting-place.

When forty days had passed in feasting and enjoyment, they both set out towards the regions of the East. Afrasiáb also, at the head of the brave warriors of Turán, marched forward, to give them battle. Both armies now drew near each other; but when they were only two marches apart, the Turkish

Prince, who during three successive nights had seen terrible visions, became quite melancholy. He communicated to his Ministers and confidants the nature of the occurrence; on which they all answered: "It is our interest to enter by the door of "accommodation with our enemies, and make our "goods and chattels the means of preserving our "lives and honour." Afrasiáb having listened with attention to the unanimous counsel of his Ministers, sent his brother Gurshíwaz with presents, precious gifts, and letters, in which Rustam was mentioned with the greatest respect. Gurshíwaz having obtained the good fortune of an audience, proposed an accommodation. The reflection of the prince, enlightened as the sun, in concert with the elephant-bodied champion, the overthrower of armies, returned this answer: "This object will be attained "as soon as Afrasiáb shall make restitution of what-"ever has been procured by plunder in Irán, and "when every dwelling, which has been destroyed "by the passage of a foreign army, shall be re-"stored to its former habitable state: lastly, one "hundred persons, selected from the relatives and "nobles of Afrasiáb, shall be sent as a pledge to the "imperial presence, to form part of the train of the "victorious and fortunate sovereign." Gurshíwaz, on returning to the royal presence, explained the result of the conference; and Afrasiáb immediately

complied with all the demands made by the Prince and Rustam, and sent them a hundred persons by way of hostages. The edifice of peace being thus built on a sure foundation, the conditions were ratified on both sides by solemn oaths; after which, Siyáwesh sent ambassadors to his father, to acquaint him that peace was made. Kai Káoos, on receiving this intelligence, was mortified and astounded; so that he appointed Tús, the son of Nauzer, as his envoy, to convey this message:—"At last, the wiles "and artifices of Afrasiáb have made an impression "on you, so that you were deceived by receiving a "hundred obscure individuals, who are not, collec- "tively, worth a barber-surgeon's fee: but whenever "the aged entrust matters of importance to boys, "such is always the result." The sum of the instructions of Kai Káoos to Siyáwesh was as follows: "Send in chains to me the hundred hostages de- "livered by Afrasiáb: return his presents: lead your "army into Turán, and quit not that country until "further orders: but if you are unable to acquit "yourself of this important charge, transfer to Tús, "the son of Nauzer, the banner of Gávah, the trea- "sure, and the army, and return to me." When Siyáwesh and Rustam had learned the king's displeasure and wrath, Rustam was so offended, that he immediately returned to Zábulistán: and Siyáwesh said: "I do not esteem it lawful to violate my oath

" or break my promise: in my sight, the commands " of God are superior in authority to the orders of " princes." Siyáwesh having sent back the hundred hostages to Afrasiáb with every demonstration of honour and respect, then delivered the command of the army to Tús, the son of Nauzer; and, accompanied by his own train, went into Turán along with Pírán Wísah, one of the most distinguished nobles of Afrasiáb: he then proceeded to kiss that monarch's hands, and was received by him in due ceremony. He commanded two thrones to be placed on the court of audience; on one of which he himself was seated, and the young prince of Irán on the other; and making a great feast, he assigned to him both revenues and lands. The dignity of Siyáwesh increased every day; so that at last, from the rank of the king's guest, he attained the honour of being his son-in-law, and received from the Turkish prince his daughter Ferangíz in marriage. After this, the rank of Siyáwesh was so greatly advanced, that the brothers and relations of Afrasiáb envied him greatly, and continued with one accord to plot his ruin, until the fatal period, when, by the calumny of Gurshíwaz, they were enabled to lay the axe to the foot of the gracefully-waving cypress of the streams of majesty, and lop the head from the stem. It is related in the Táríkh of Háfiz Abrú, on the authority of other writers, that the residence of Siyáwesh was at some

distance from that of Afrasiáb; and that this place had been enlarged by him into a great city, in which were erected many princely mansions. Gurshíwaz and the other slanderers took occasion from this to calumniate him so to Afrasiáb, that he at last sent Gurshíwaz to see Siyáwesh, saying to him: "If "things be as reported by these persons, let Siyá-"wesh be put to death."

"The Turkish monarch listened to the slanderer's words.
"May shame await him, for unjustly shedding Siyáwesh's blood!"

The night preceding the arrival of Gurshíwaz, Siyáwesh saw a vision, which he interpreted as announcing the approaching termination of his life: he therefore thus spoke to his queen, who was at that time pregnant: "Thy father has formed a design "against my life, and I every moment expect the "arrival of some one to put me to death: take thou, "therefore, good care of the son whom thou now "bearest; for as soon as he reaches maturity, they "will come from Irán to seek him, and carry him "thither: perhaps God will give him grace to re-"compense the oppression to which I fall a victim, "and to avenge his father's blood." Whilst he was yet speaking, Gurshíwaz arrived with a great multitude; and having summoned Siyáwesh to appear before him, began to enumerate his imaginary crimes; and under this pretext they cut off his head on a

golden vase. When Rustam was informed of this dreadful event, with burning heart and streaming eyes he hurried to the court of Kai Káoos, the flames of wrath ascending from the furnace of his bosom to the highest heavens, and streams of blood-tinged tears gushing from the fountains of his eyes. Before entering into conversation with Káoos, he dragged Sodábeh out of the Hárem, and put her to death. The account of Siyáwesh's death being thus made public, the men clothed themselves in sackloth, the women went with dishevelled hair, and Kai Káoos, with all his nobility, on this calamitous event, clothed themselves in black; which custom was long continued. When Afrasiáb had fixed on putting Siyáwesh to death, it so happened that Pírán Wísah was then absent; but he no sooner learned the news, than, giving himself up to lamentation and regret, he came into the presence of the Turkish monarch, and loaded him with reproaches and invectives: but as the event had taken place, it was now impossible to remedy it.

" Watch carefully the proper season of every thing; for of no avail
" Is the healing draught given to Suhráb after his death[c]."

(c) The fall of Suhráb in single combat with his father Rustam, both ignorant of their mutual relationship, forms a beautiful episode in the Sháh Námeh. This affecting story has been ably translated, in a poetic version, by James Atkinson, Esq.

After this, the enemies of Siyáwesh summoned Ferangíz, then pregnant with Kai Khusrau, to appear before them; and endeavoured to contrive some way of separating the fœtus from the mother; but Pírán Wísah resolutely opposed the project, and turned them from this dreadful purpose. He then took Ferangíz under the asylum of his own dwelling; where, when her time was completed, she was delivered of a son of exquisite beauty and charms, to whom they gave the name of Kai Khusrau, and whom Pírán Wísah brought up with the greatest attention: but, according to some writers, no sooner was the young prince born, than Pírán Wísah committed him to the care of some shepherds, who kept him in the wilderness, until Geev the son of Gudarz took him to Irán. It is said, that, after this, Kai Káoos held a general mourning; and having given Rustam whatever troops and arms he demanded, he then despatched the elephant-bodied champion, with the banner of Gávah, accompanied by an immense force, towards Turkestán. When Rustam crossed the Jihún, Afrasiáb fled; but Gurshíwaz, being taken prisoner, was put to death, by way of retaliation: some writers however say, that the death of Gurshíwaz did not occur until long after this period: others maintain, that when Rustam directed his march towards the regions of the East, Afrasiáb sent Shídah, his son, with a hundred thou-

sand horsemen, to give him battle: as soon as the armies encountered, there ensued a dreadful combat and immense slaughter: in the course of the engagement, Faríbarz, the son of Káoos, coming up to Shídah, hurled him from the saddle, and threw him on the plain, with such force as to break his neck:—

" Such is the custom of this harsh and cruel world;
" A person is at one time mounted; at another, grovelling in the dust."[4]

Ferdausee relates, in the Sháh Námeh, that Shídah fell in Khárezm, by the hand of Kai Khusrau: on the whole, it must be observed that historians differ widely on this point; their accounts being so various, that if they were all enumerated, this work would become so prolix as to augment the fatigue and ennui of the reader: consequently, the pen of description following the middle path, thus continues:—Rustam having subdued the metropolis of Afrasiáb, all the public treasures and concealed hoards of that prince fell into his hands: and although the conqueror, after this event, despatched spies and scouts in every direction, he could learn no intelligence respecting Kai Khusrau and Ferangíz, who had been sent away by Afrasiáb into the most remote parts of Turkestán. Rustam, after this great

(4) Literally, one is sometimes on the saddle-back; at others, the saddle is on his.

and decided success, returned to Irán, where Kai Káoos received him with every demonstration of honour and respect, seated him in his presence on a throne of gold, and conferred on him every mark of favour and munificence; after which he permitted him to depart to his own kingdom of Nímrooz. It is recorded by many historians, that the sovereign of Irán, in consequence of a vision, sent Geev, the son of Gudurz of Isfahán, by himself into Turkestán, to find out Kai Khusrau: during seven years, notwithstanding his unceasing exertions, Geev was unable to attain this object: at last he observed Kai Khusrau in a mead, engaged in the sports of the chase, and recognised the prince by intuition; and he, who was well worthy of the Kaianian throne, being inspired by Heaven, shewed due respect to the heroic Geev: they both went to Ferangíz; and adopted this resolution, that having borrowed the rapidity of the lightning and winds, they should instantly set out to attain their object. It is said that Siyáwesh had a steed which disappeared on the day of his death, and had never since submitted to any one's power or controul; but when Kai Khusrau and Geev went out to look for horses, they observed this one in the herd: when Kai Khusrau approached, the horse stood quietly, until he had bridled, saddled, and mounted him; at which instant the rider vanished from the sight of Geev.

The champion of the world was lost in astonishment; and said to himself: "During seven years I have "undergone innumerable toils and difficulties; but "the moment I was permitted to behold the auspi- "cious features of Kai Khusrau, alas! some evil spirit "has torn him away." At that moment this inestimable pearl of royalty became suddenly visible on the summit of a mountain.—Geev, having devoutly returned thanks to the Almighty, went along with the prince to Ferangíz; and, accompanied by her, they hastened with the greatest expedition towards Irán. At this juncture it was reported to Pírán Wísah, by his spies, that some one who had come from Irán to find out Khai Khusrau had taken both him and his mother to that country. Pírán, being greatly troubled at the intelligence, immediately despatched three hundred warriors of repute to pursue the fugitives, and bring them back, wheresoever they found them: this detachment overtook them at midnight, whilst Kai Khusrau and Ferangíz were asleep; but Geev, who kept watch, so unfurled the banner of slaughter and contest in that fight, that most of the assailants fell beneath his avenging sword: those who survived the carnage fled with rapid flight, to implore the help of Pírán, to whom they related all that had befallen them. Pírán replied, "Tell not this circumstance to any one; as "it would be the height of disgrace for three hundred

" famed warriors to be defeated by a single knight." Then Pírán himself, with whatever force he had ready, set out in pursuit of Geev and Kai Khusrau; neither did he desist, night or day, until he came to the foot of a mountain, the summit of which Khusrau and Ferangíz had attained, in order to descend the opposite side; and Geev, about midway up the mountain, was slowly holding on his course. Pírán, on recognising the friends, pushed towards them with all haste. Ferangíz and Khusrau, with the wings of speed, urged on their way to the plains; and as Geev went sometimes rapidly, sometimes slowly along the road, Pírán was induced to think that he might possibly take him prisoner: he had now got some distance from his men; and drew near Geev, who suddenly throwing the lasso, allured to the noose that neck which would not bow to the ring of the revolving heavens, dragged him from his horse, and brought him to Kai Khusrau. The prince, on beholding Pírán in this state, burst into tears, and addressed him with profound respect: as Geev was preparing to put him to death, the prince interceded so powerfully, that finally Geev was satisfied with fastening Pírán's hands together under his dress: he was then placed on his steed; being first obliged to swear, that, until he reached his own abode, he would neither order nor permit any one to untie his hands. When the fugitives

arrived at the Jihún, they could no where discover the vestige of a boat or boatman: on which, Ferangíz gave way to alarm and lamentation; but Kai Khusrau observed, "If God be our protection, what need of boat or boatman!" On this, committing himself to the cable of eternal mercy, he plunged with his swift courser into the Jihún: Ferangíz and Geev following his example, they in a short time crossed over from the gulph of destruction to the shore of safety, and were thus delivered from the terror and power of Afrasiáb. When Kai Khusrau had in this manner passed the Jihún, the intelligence of his approach was soon conveyed, by couriers, to Rustam and Káoos. At whatever city the young prince arrived, he was met in due ceremony by all the inhabitants; who, from his auspicious looks, drew anticipations of joy, and fancied, "Surely this is Siyáwesh restored to life!" When the pearl of the casket of royalty appeared before Káoos, this sovereign beheld the signs of excellence and the characters of magnanimity evidently impressed on his brow: he therefore placed his grandson on a throne near himself, and transferred to him the cares of administration and the management of the military. He also exalted the dignity of Geev by various acts of royal favour—the gift of the golden crown, the diamond-studded zone, and splendid robes of honour. It is related, that when

first Kai Káoos entrusted the reins of indulgence and restraint, along with the concerns of the human race, to the vigorous intellect and talents of Kai Khusrau, Tús the son of Nauzer, from attachment to Faríbarz the legitimate son of Káoos, began to excite disputes about the succession; and matters at last came to such extremities between him and Geev, that the dispute nearly terminated in deadly strife. It was at last agreed, that whichever of the rival princes subdued Behmen Diz in Ardebíl (the battlement of which, for many years, had never been seized in the noose of subjection to any prince however powerful) should be seated without dispute on the imperial throne. Faríbarz and Tús first set out to besiege this fortress; but although they displayed the greatest energy, and adopted every means for succeeding, their efforts were unattended with any useful results, and they were consequently obliged to return with blasted hopes. But no sooner was the radiant glory of the mighty prince, the favourite of Fortune, reflected on the fortress and its defences, the props of which were as firm and immoveable as the Pyramids of Egypt, than they seemed to crumble to pieces. Kai Khusrau having returned crowned with success, Káoos adorned by his auspicious presence the royal throne, and confirmed Geev in the post of Vizír and General of the armies of Irán. Shortly after this, Káoos,

preferring a life of seclusion and abstraction from worldly affairs, employed himself wholly in supplicating mercy and pardon, after a reign which is said to have lasted one hundred and fifty years. This monarch's title, in the Mufátíh-al-ulúm (Keys to the Sciences), is said to have been Nimrod, which is interpreted, *Lam Yamut*, or "Immortal."

Among the prophets who entered on their mission during his reign are reckoned Dáood and Sulaimán, on whom be the peace of God!

Among the culpable actions ascribed to Káoos, is his attempt to ascend to heaven: but this tradition is exceedingly improbable, as he was a sovereign of profound sagacity; and had besides in his service a number of learned men, all of whom knew, to a certainty, that without the intervention of Jabreel and the assistance of Borák it is impossible to set foot in the emerald canopy of the skies. It was one of his maxims, that *The best of things, is counsel; the most excellent, health: the most complete, security; the most delicious, wealth; the most precious, religion; and the purest, justice.* He also says, *Actions are the fruits of thought;* which they resemble, just as the fruits of trees assimilate to the parent seeds: that is; if the workings of intention and the operations of reflection be applied to the attainment of perfection in our pursuits, and to the correction of evil propensities, all our actions will necessarily ter-

minate in the path of righteousness and the causes of prosperity. He has also said: *Purity repels misfortune; and events are pledged to their seasons.*

The author of the Taríkh Maajem, in concluding the History of Káoos, speaks thus:

" Although in splendor he reared his throne to the skies,
" He finally bore his splendor to the cavern of the tomb.
" Fate had now disposed of the mansion of his body,
" And hurled him down from the throne to the bier[a].—
" The world has done many deeds of this kind;
" Fortune has not thus acted for the first time:
" On the head of one she places the golden crown,
" And lays another prostrate in the gloomy dust:
" On one she bounteously confers pomp and power,
" And consigns another to foul disgrace.
" No one has power to utter a word against her laws;
" Nor must any one be astonished at this circumstance.
" We must deliver over our concerns to the Creator's care;
" For all the Creator's acts are done in wisdom."

THE HISTORY OF KAI KHUSRAU.

This prince was the precious pearl of the necklace of fortunate sovereigns, the most excellent production of the seven heavens and the four elements: such was his might, that he could cope with the empyreal heaven and the revolving skies: the irre-

[a] Literally " to the washing-plank," on which they wash the corpse.

sistible force of his mandates appeared as a type of Destiny and an example of Fate. No sooner had the sound of the imperial kettle-drum reached the hearing of the human race, than the kings of remote regions and the rulers of every realm assembled under the shadow of the standard distinguished by victory; and Kai Khusrau, both by hereditary right and superior talent, assumed the reins of empire, and regulated the arrangement of public affairs. He rescued from violence and oppression the cultivators who had been buffeted by adversity and trampled under foot by tyranny: he always regarded as an imperative duty the conferring of grace and honour, benefits and notice, on all men, in proportion to their state and suitably to their rank. In all the statutes and ordinances of government, he closely imitated the precedents of his ancestors: without exaggeration, whatever be the hyperbole or force of expression employed in the chapters which record the virtues and glorious attributes of this distinguished prince, even to this very day the fingers of description confess their weakness and inability to enumerate them in a suitable manner.

The urgent concerns of the State being now settled, and the affairs of the military and cultivators being definitively arranged, the desire of avenging the blood of Siyáwesh broke out in the king's breast: and as to this were added the excitement of

Káoos and the exhortations of Rustam, he therefore assembled the nobles of his realm and the Ministers of the presence, whom he thus addressed :—
" Our principal and most suitable concern is, to
" regard with attention the state of the cultivators,
" in order that all ranks of my subjects may have
" the necessaries of life prepared for them : in the
" next place, the property of this class should be so
" secured against oppression, that they may cheer-
" fully devote themselves to the service of the Great
" and Glorious God ; and, also, execute on every
" occasion our commands, which are in every way
" conformable to the pleasure of the Almighty : and,
" lastly, that they should be enabled to pray con-
" tinually for the perpetuity of our daily-increasing
" prosperity :—

" Let this form the main object of all your desire,
" To be ever vigilant in promoting the cultivator's happiness.

" You all well know the cruel oppression exercised
" by the tyrannical Afrasiáb towards Siyáwesh, my
" sire. At present, resolution and honour equally
" render it my sacred duty to require my lamented
" father's blood at his hands. Now say, What de-
" termination does your wisdom form on this head?"
On this, one of the assembled chiefs, distinguished for consummate prudence and intelligence, returned this answer :—

"We are all the king's devoted bondsmen,
"Geev, Gudarz, and all here present:
"On whatever the king may finally resolve,
"We unanimously gird our loins in obedience to his behest."

All the leaders and chiefs with one voice represented: "Our only desire in this world is, to unsheathe the avenging sword: through the Divine "favour, and the splendor of the royal fortune,

"We shall make the world too narrow for the wicked,
"And bring destruction on the prosperity of Afrasiáb:

"as the sovereign of the world, splendid as Feridoon "and glorious as Jemsheed,

"Through the falsehood of the iniquitous Gurshíwaz
"Had the features of his prosperity overcast with gloom."

When Kai Khusrau heard the chiefs express themselves in this manner, he issued his mandate to Faríbarz the son of Káoos, and Tús the son of Nauzer, with thirty thousand horsemen, the lions of the forest of battle and the crocodiles of the sea of contest, to direct their march on Turán, and exert all might and main to ravage its cities and bind their opponents in chains. When Siyáwesh, from alienation towards his father, took shelter under the powerful protection of Afrasiáb, he is said to have espoused a distinguished maiden, related to Pírán Wísah; by whom he had a son, on whose beauteous form, had he been now in existence, Reason herself

would have burst out into panegyric, and have recited the *evil-averting charms* on the fair proportions of his limbs. His father gave him the name of Ferood; but when the alliance with Ferangíz, the daughter of Afrasiáb, took place, in order to remove all grounds of dispute, by the advice of Pírán Wísah both mother and child were sent to her father's house. Kai Khusrau, knowing that his brother Ferood then governed one of the fortresses of Turán, when bidding adieu to Tús, at the moment the expedition was setting out, thus addressed him:— "You "must take heed, in the advance of the army, to "adopt such a route, as not to have my brother's "castle in the line of march: but supposing the "route of the troops to be in that direction, tread "in the path of mildness and humility: for as soon "as he learns the object of our expedition, and be"comes acquainted with the reasons which induce "the men of Irán to pass through those regions, he "will espouse his brother's cause, and, from the "ties of consanguinity, use all his energy to obtain "retaliation for the blood of Siyáwesh."—When he had thus given full instructions, Faríbarz the son of Káoos, and Tús the son of Nauzer, set out. It so happened, that the army took the road which led to the vicinity of Ferood's castle; and the youthful prince had no sooner heard of their approach, than, with the rashness and impetuosity natural to youth,

he came out of his castle at the head of a numerous body of intrepid warriors, for the purpose of giving battle. The determination of Tús to observe forbearance towards the young prince became changed, so that he grew incensed at the violent disposition of Ferood and his provocations to battle: however, his unshaken prudence and powerful reason curbed the reins of passion from giving way to feelings of wrath: he therefore shewed no eagerness to accept the battle, but sent ambassadors with this message: —" The prince is a scion from the garden of the Kai-" ánians, and a shoot transplanted from the orchard " of royalty: a brother is like the blossom in the " garden of joy, and the bestower of delight on the " days of life: it therefore behoves the prince to " quit the attitude of hostility towards us. But if he " act not in concert with us, at least let him reflect " on the propriety of avoiding violence: for even " if the dust raised by me were to settle on the " skirts of his reputation, it would alienate the royal " mind, and bring distraction into the king's soul.

" When we were setting-out for this region,
" The justice-practising monarch bound me by oath:
" 'Walk thou only in the paths of Truth,
" And deviate not from her words and deeds.' "

Ferood, however, from the presumption of youth, making light of the counsel of the experienced sage,

persevered in determined hostility: he disregarded as base this wholesome counsel and advice, and rashly stood in the foremost ranks, in the centre of the fight: but this tender rose was soon hurled down into the dust of ruin by the boisterous blasts of calamity. As soon as the tidings of this dreadful event reached Kai Khusrau, he gave himself up to anguish and woe, to lamentation and mourning; and he immediately wrote to his uncle Faríbarz a letter to this purport:—"On you is hereby conferred "authority over the army, with full powers, un-"checked and undivided by the interference of any "other. Send to me Túe the son of Nauzer in "chains, under the care of a numerous body of "vigilant guards: after which, at the head of the "troops committed to your zeal, you are to advance "into Turkestán; and not be under any apprehen-"sion about Afrasiáb, as I shall very shortly, with "a well-appointed force, direct my steps towards "that region." Faríbarz, in obedience to his sovereign's mandate, having loaded Tús with chains, sent him to the imperial court. On his arrival there, Kai Khusrau ordered Tús to a place where he could in person address him in the language of reproach:

"Thy descent from Minucheher and thy grey hairs
"Give thee the glad assurance of life;
"Otherwise I would have ordered that instantly
"The executioner should sever thy head from thy shoulders."

In the mean time, Faríbarz, at the head of the army, entered the territories of Afrasiáb, accompanied by the chiefs of Fars, among whom was Gúdarz the son of Kishwád: on learning which, the monarch of the East despatched Pírán Wísah, with a multitude of experienced warriors, to meet the invaders. The armies soon encountered, and mutually planted in each other's bodies the sword and dagger: the Angel of Death was unceasingly employed, from the dawn of morning until the approach of night. At last the Turkish army obtained the victory: Faríbarz was obliged to fly; and seventy persons of the family and household of Gúdarz were plunged into destruction: this hero, after a thousand wiles, was scarcely able to extricate himself, with a few of his sons, from the scene of slaughter: he, however, at last rejoined Faríbarz; and they hastened, with the remainder of their force, wounded and dispirited, towards the king—

" Their bodies perforated like sieves, from arrow-wounds,
" And every cheek tinged with jaundiced hues;
" One smitten on the head by the ponderous mace,
" Others crushed by the wielder of the club;
" The faces of some still covered with clotted gore,
" And others still smarting from the well-tempered sword."

Kai Khusrau, on beholding their condition, was exceedingly afflicted, and lost in amazement: he gave full loose to the reproach of his uncle, and addressed

him with bitter taunts:—" The cause of this cata-
" strophe, and the source of this dreadful misfortune,
" proceeded from disobedience of my orders and
" neglect of my instructions. You leagued your-
" self with Tús, and therefore did not adhere to
" my advice. It has been observed by the sage,
" that whenever subjects oppose the sovereign's
" rules, and deviate from his commands, the con-
" stitution of the world is thereby corrupted; the
" interests of mankind go to ruin, military discipline
" is subverted, and the concerns of the cultivator
" neglected." The complaints made by Gúdarz, of the want of firmness on the part of Faríbarz during the action, caused additional blame to be cast on him: the world-protecting sovereign, however, distinguished Gúdarz by his royal favours; to which he added liberal promises, and ordered him, at the head of the rank-breaking heroes, once more to return to Turán, and avenge himself on Afrasiáb. At this time, also, Tús, having found intercessors, was set at liberty; and an imperial edict was issued, enjoining him to accompany Gúdarz on the expedition. As soon as a mighty army was again assembled, the chiefs of Irán once more turned to the regions of the East; and Afrasiáb, on learning the intelligence, appointed Pírán with a force of valiant champions, who regarded the day of battle as the night

of revelry, to encounter Gúdarz. When the armies drew nigh each other, they became agitated, and put into movement, like the heavens: with death-dealing weapons they mutually displayed scenes of heroism and intrepidity: but at last, the soldiers of Irán were again put to rout, and obliged to fortify themselves in Mount Hamávun, which is also called Nartú; and the men of Turán, having come to the foot of the mountain, exerted themselves in making prisoners, slaughtering, and harassing them. In the course of these events, the Khákán of China, and Shaukal Prince of Hindustán, with mighty armies more numerous than the sands of the sea, came to assist Pírán Wísah: on which, the soldiers of Irán began to despair of safety. After this despondence, by the mandate of the king, whose munificence is boundless as the ocean, Rustam Dastán joined the soldiers of Irán; and having again elevated the standard of slaughter and contest, he seized, in the lasso of captivity, Kámús, who had assisted the invaders. The flames of carnage and battle raged with increased violence during many days, until the Khákán himself was taken prisoner: on this, the remainder of the invaders, crying out "*Whoever saves his head has acquired great gain,*" turned away from the field of battle. The rose-bowers of Khorasán being thus delivered

from the vile thorns of traitors and rebels, Rustam and Gúdarz, crowned with triumphant success, hastened to kiss the feet of the monarch of the human race. Some time after this event, Kai Khusrau, again reflecting with himself on the iniquitous proceedings of the Turkish prince, issued forth an order to four Generals, each accompanied by several thousand horse, to advance, in four opposite directions, on the capital of Afrasiáb: among these, Gúdarz with the banner of Gávah, which the kings of Irán never lost sight of, was detached towards Balkh; it being the king's intention to set out immediately after him, in the same direction. When Afrasiáb heard of the arrival of Gúdarz, he sent Pírán Wísah and his brothers with a mighty host, numerous as the stars of heaven, powerful as the ocean-billows, to give the invaders battle; heedless of this truth, that when prosperity is to be succeeded by reverses, and happiness exchanged for calamity, no advantage can then accrue from abundant preparation, extent of power, greatness of wealth, or the number of troops;—according to the saying of the sage:

"When the period is expired, no resource is of any avail."

When the two armies met, and the hostile ranks on both sides encountered, the lion-like champions, and the heroes of the lists of war, shot, like the sun's

rays, over the field of battle: with four-bearded arrows[*], heart-rending daggers, and head-crushing maces, they made the expanse of the field of battle like the red willow. The dreadful slaughter continued three days, with such unceasing fury, that the wide plain was turned into mountain and hill from the heaps of the slain and wounded:—

> "If with the eye of reflection you contemplate this earth,
> "You will discover thousands of heads under your feet.
> "How could you discover congealed blood in the heart of the stone,
> "If a thorn from heaven had not pierced the bosom of the mountain?
> "The rose-bud imprints a scar on the breast of the ocean;
> "Or if not, from what cause proceeds its parched lips and humid eyes?
> "Pass with the rapidity of wind over the tulip-beds,
> "That you may behold the crowned heads in the dust, drowned in blood."

In this battle, Pírán Wísah fell by the hand of Gúdarz; Yázdah, a Turánian chief, was slain by Yázdah of Irán; and Gurshíwaz, brother to Afrasiáb, met with the recompence due to his deeds: on the whole, nearly two hundred thousand men fell on the side of Afrasiáb, and the rest fled in dismay. At the moment of gaining this memorable victory, the Pisciform royal banner of Kai Khusrau became visible in the horizon of the field of battle: on

(*) تیر چهار پر.

which Gúdarz commanded every bannered chieftain to raise his standard, and place around their respective ensigns their prisoners and slain: after giving these orders, he hastened in due ceremony to meet the royal train, and laid the position of affairs before the king. Kai Khusrau, casting a glance on each ensign, knew by this how each chieftain had conducted himself. When he came to that of Gúdarz, and beheld the body of Pírán Wísah, he burst into tears, and, alighting from his horse, laid his blessed face for some time on that of Pírán: he then gave orders for the body to be well washed; after which it was wrapped up in pure garments of great value, and interred in a suitable place. At the foot of Geev's banner he beheld Gurshíwaz lying prostrate; on which he again dismounted, and severed the traitor's head from the vehicle of his body. He next held a public assembly, in which he rendered the chiefs of the army delighted and encouraged by royal distinctions and munificent donations. To Faríbarz he gave the provinces of Kermán, Ky, and Mekrán: to Gúdarz, the revenues of Isfahán, Jirján, and Kuhistán: the other chiefs were also rewarded in the same proportion, so as to satisfy their desires, and secure their attachment. When the account of Pírán Wísah's death reached Afrasiáb, he sent his son Shídah, with a great and powerful army, to give Kai Khusrau battle. The

hostile armies encountered each other in the plains of Kh'árazm; and a dreadful combat ensued, in which Shídah having fallen by the hand of Kai Khusrau, that prince said, "Kh'ár razmí búd," *i.e.* "This was an easy victory," or "Khár razmí;" from which expression the country was called Khorazmia. The victorious monarch then directed his march to Kunk, the imperial residence of Afrasiáb, in the fort of which he besieged him; and that prince, at last despairing of succour, fled from the castle by a mine, which he had prepared against an emergency of this nature. On this, Kai Khusrau having won the castle, all the relations and veiled beauties of Afrasiáb fell into his hands; but they found so secure an asylum in the shelter of the victor's generosity and attention, that no kind of violence was offered them. Afrasiáb long wandered about, as a fugitive, in different parts of the world; but was at last made prisoner in Azarbái'ján, and brought before Kai Khusrau. Some writers say, that at the expiration of three days he was put to death, by the command of the sovereign of the world; whilst others assert, that the king, on beholding him, felt emotions of compassion to such a degree, that Gúdarz, alarmed lest Afrasiáb should obtain a guarantee for life, without the king's permission delivered the captive's body from the incumbrance of his presumptuous head. Kai Khusrau being thus delivered from the hostility and

alarm of Afrasiáb, removed from Azarbáïján to Balkh. Whilst in that country, he one day having assembled the chiefs of the military, the Ministers, and the chief cultivators, thus addressed them:—"The deductions of reason, and the evidence of "History, uniformly prove, that whatever proceeds "from nonentity to the high road of existence is "impressed with the calamitous traces of death; "and also, that whatever assumes the garments of "creation and permanence in the regions of ex-"istence, falls under the dread necessity of perish-"ing. What reliance can therefore be placed on an "accident which comes to an end? or on a power "pregnant with the seeds of dissolution and de-"struction? My direct road and sure path is to "dissever, with the shears of divine grace, all con-"nexion and attachment to worldly concerns; so "that perhaps, through the attraction of God's in-"spiration, joined to holy illumination and desires, "I may finally be associated with the inhabitants of "the angelic spheres, and become the companion "of those who dwell in the mansions of holiness.

"As long as Thy love has not entirely divested me of egotism
"I cannot sit with Thee according to my wishes, freed from self:
"I am the thorn of my own way. Release me from myself,
"That distinctions of persons may be effaced, and Thou and I blended into one [b]!"

([b]) It is unnecessary to observe, that these four lines allude to the Sufee doctrines of absorption or identification with the Deity.

When he had concluded this harangue, he appointed Lohorásp his successor; at the same time earnestly exhorting and entreating all people to pay due deference to his commands and prohibitions. Having urged them on this head with anxious earnestness and impressive eloquence, at the expiration of the same day he bade adieu to his former officers of State, and the veiled matrons of unspotted honour—

"At the moment when the peacocks of the stars
"Expanded over the skies their pinions and tails;
"When they enveloped the face of Nature in pitchy darkness,
"And filled with smoke the space from earth-bearing Piscis to the moon."

He then departed from among the people, and no one ever after found a trace of him. It is recorded in some Táríkhs, that Sulaimán (on whom be peace!) having made preparations for seizing Kai Khusrau, that prince fled from Istakhar towards Balkh, where he perished. Ferdausee also relates his disappearance in such moving strains, that tears stream from the reader's eyes whilst sympathy burns up his heart. Whoever desires more knowledge on this subject, must read some of that writer's works. The generality of historians assign to Kai Khusrau a reign of sixty years; but the author of the Táríkh Maajem says thus:—

"When during a hundred years this celebrated prince
"Succeeded in accomplishing whatever he desired,

" He was, like the truly sage, at last convinced
" That this world is but a mirage, and we the thirsty travellers:
" The more the parched wanderer urges on his speed,
" The more he increases his consuming thirst.
" He conferred the imperial diadem on Lohorásp,
" And declared him heir to the Kaiánian throne and crown."

Háfiz Abrú thus records in his Táríkh: " Historians inform us that Kai Khusrau made for himself a shrine, with a pulpit; which accompanied him in every expedition, and every place of residence: in this, like the Prophets of old, he offered up prayers, worshipping God in unity, and exhorting mankind to adore the High and Almighty Lord."

Some of the people of Farsistán state him to have been a prophet: they also say that he made restitution of whatever had come to him from former kings, which had been extorted from the cultivators by unjust means: also, if one cultivator oppressed another, he took back from the oppressor the property of the injured person, and restored it to him who had been wronged: he also granted an alleviation of imposts, and maintained the military from the treasury. He summonsed none but the military to his service: the Rayás were masters of their own conduct; and in whatever aid he demanded of them, he adopted no vexatious proceedings. This prince deliberated carefully on every affair he undertook. The very first day on which he ascended the throne of sovereignty, he exhibited due attention to the

commanders of the military, the nobility, the learned, the Ministers of the State (that is, the masters of the sword and pen, who moved in the circle of his majestic train), the chieftains, feudal barons, and all his subjects in general; thus conciliating and rejoicing their hearts, and encouraging them by his promise of justice and equity. The Kázee Baizáwee relates, in the Nizám-ut-tuwáríkh, that among the illustrious sages contemporary with Khusrau were Pythagoras and Lokmán the Sage: this, however, contradicts the tradition which ascribes to the former, in the time of Jemsheed, the discovery of the science of Music, as has been before stated in these pages. It is one of his sayings, " *Know that the* " *stability of the king and the cultivators is founded* " *on wealth, which the Almighty has constituted the* " *means of putting in order the concerns of this world* " *and the next: cultivation is the source of wealth,* " *nay, its mine:*" that is, the stability of the king and his people depends on wealth, which God has appointed the means for both worlds: cultivation and improvements are its fountain and its mine; that is, the concerns of the world, and the advantages of the children of Adam, are set in order by means of wealth: in the season of undertaking and engaging in important concerns, it is impossible to enter into or commence them without the possession of riches, which therefore constitute the most

precious happiness and the most valued present conferred by the nine heavens or the four elements[c]: regard them, therefore, as being of high importance, and expend them on the proper occasion; for the source of wealth, nay, its mine, arises from the diffusion of justice, the increase of liberality, alleviation of imposts to the cultivators, and the increase of population: it therefore behoves every prince, who is desirous of treading with firm and unshaken step the sanctuary of dominion, or of remaining free and secure from the capricious revolutions of Fortune, to attend carefully to these maxims, and never swerve from these principles. Kai Khusrau's title was, Mubárak, or Blessed; and, by the blessing of God, his story is now completed[d].

(c) Literally, "By the sublime fathers and the mothers beneath."

(d) "The history of Kai Khusrau corresponds, in several particulars, with the history of Cyrus, as given by Herodotus. Siáwush was the son of Kai Káoos, but educated by Rustam. He was compelled, by court intrigues, to fly to Afrasiáb, the king of Turán, whose daughter he married, and by whom he was afterwards slain. He left a son called Kai Khusrau; whom Afrasiáb resolved to put to death, lest he should revenge his father's death: but this cruel intention was defeated by the humanity of his Minister, Pírán Wísah, who preserved the child, committed him to the care of a shepherd, and had him educated in a manner suitable to his rank. The young prince afterwards effected his escape to the court of his paternal grandfather, Kai Káoos, and was placed on the throne of Persia during the lifetime of that monarch. The first act of his reign was to make war upon his maternal grandfather, Afrasiáb, whose armies were commanded by Pírán Wísah. This humane Minister was defeated and slain:

THE REIGN OF LOHORA'SP.[a]

The Táríkh Maajem calls Lohorásp, grandson to the brother of Kai Káoos. There appeared no prince of the Kaiánian race more distinguished for ardour, magnanimity, excellence, eloquence, liberality, and strength of mind: but with so many good qualities, he was severe and implacable, and never spared the offender: the sharp-edged sword and the point of the resplendent lance were the invariable instruments of reproof and punishment employed by him. When Kai Khusrau inscribed on him the characters of royalty, the nobles of Irán were opposed to his elevation: the aged Zaul, in particular, mentioned many things unfavourable to Lohorásp; but Kai Khusrau not only prevented him from holding such discourses, but even induced him to display great earnestness for Lohorásp's election: and Zaul having by such means obtained pardon for his pre-

Afrasiáb met with the same fate, and his territories fell into the possession of his victorious grandson. Kai Khusrau, after this conquest, and many other achievements, determined to spend the remainder of his days in religious retirement: he proceeded to the spot he had selected, where, we are told, he disappeared; and his train, among whom were some of the most renowned warriors of Persia, perished in a dreadful tempest.—This tradition seems to allude to the slaughter of Cyrus, and of his whole army, by the Scythians under Tomyris."—Malcolm's *Persia*.

([a]) "The reign of this prince probably includes those of Cambyses and Smerdis."—*Ibid.*

sumption, filled his mouth with dust. Some writers however maintain that Zaul never consented to the authority and dominion of Lohorásp, nor ever paid him homage; which misunderstanding entailed destruction on the children and descendants of both parties. Lohorásp being now undisputed sovereign, caused a throne of gold, set with precious stones, to be made, and fixed the imperial residence in Balkh. The Ajemite historians assert that the Sultans of Hindustán and Cheen girt their loins in implicit obedience to his sway; also, that during his reign he devoted himself, more than preceding monarchs, to the subjugation of the world: they besides ascribe to his reign the precedency and gradations of receivers and comptrollers observed among the Ministers of Finance. At the time of his appointing Rehám, son of Gúdarz, who is by some styled Bakhtnasar, to the command of Irák Ajem, he said to him, "Lead an army towards the western regions, " and whatever countries you subdue in that quar- " ter shall be dependent on you; no other chief " shall interfere with them." Although, on a former occasion, our descriptive pen has narrated in these pages, from the Kitáb Ghániyeh and other Histories, the actions of Bakhtnasar, and his laying waste the Temple of Jerusalem; however, at present, in relating the history of Lohorásp, the humble writer could not reconcile to himself to leave this work

destitute of what Tabarí says on this subject; which is as follows:—Bakhtnasar directing his course towards the regions of the West, after long and toilsome marches arrived on the confines of Shaum (Syria): from thence he advanced to Damascus, of which place he made himself master, by an arrangement with the inhabitants: he then detached one of his nobles against the Holy Temple, where at that time reigned a king descended from Dáood (on whom be peace!) This prince also made a treaty with Bakhtnasar's General; who, taking the great men of Israel for hostages, set out on his return.

On coming to Tiberias, a city of Shaum, he received this account: "The Children of Israel have "raised a sedition against their king; and said to "him, 'You have dealt treacherously by us, in not "giving battle to the commander sent by Bakht-"nasar:' after which they put him to death, and "made ready for battle." The above-mentioned commander having stated this to Bakhtnasar, received from him this order: "Remain in your "present position until I join you; after which, we "will go together, and give them battle." Bakhtnasar also ordered him to put the hostages to death; and then went in person against the Holy Temple, where he committed the greatest devastation. As to the other traditions about Bakhtnasar, such as his

delivering Jeremiah, and his expedition against Egypt, they by no means contradict what has been before mentioned: being obliged to have recourse to repetition, this much is sufficient. The same Táríkh informs us, that Lohorásp had two sons, named Gushtásp and Zareer; the former of whom resembled the lofty, gracefully-waving cypress, towering on high over the streams of good fortune, or the moon, in the zenith of the sphere of royalty, arrived at the limit of perfection: divine splendor and royal majesty were manifestly pourtrayed on his enlightened countenance; the fragrance of empire, and the gales of authority, diffused their sweet odour on every side. Notwithstanding this, Lohorásp distinguished the sons of Kai Káoos, and those of former princes, beyond his own children; so as to entrust them with authority over the provinces, and the transaction of the most important concerns. This conduct so greatly mortified Gushtásp, that he induced a number of persons to enter into his views, hoping by their co-operation and exertions to gain an influence in the concerns of the State. Lohorásp got information of the design; and Gushtásp having learned that his plot was discovered, through dread of his father's rigid nature and harsh disposition, quitted the kingdom, and, being accompanied by a body of chosen domestics, began

to traverse the earth with the velocity of the wind, until he reached the territories of Room. He soon became so remarkable in that country for intrepidity and activity, that he attained high offices and honourable distinctions. In short, it happened at that period to be customary with the Cæsars, when their daughters arrived at maturity, and consequently were of an age to marry, to convene a general assembly, at which the nobility and the people were alike present: the emperor's daughter then rode through the meeting, with an orange in her hand; and at whomsoever she threw the orange, that person obtained the honour of being the emperor's son-in-law. Whilst Gushtásp was forced by circumstances to dwell in the kingdom of Room, he heard that an assembly of this description was to be held: such an occurrence appeared to him so extraordinary and novel, that he went to behold it: he there saw the young nobility, arrayed in splendid dresses and costly robes, cherishing presumptuous hopes. The emperor's daughter, whose name was Kitábún [b], passed through the assembly, surveyed each one, and then threw the orange towards Gushtásp:—

"My heart looked much around to the right and to the left;
"But my heart forsook the idols, and wished for Thee alone."

(b) In some Manuscripts, Kattyoon, probably a corruption of Khátoon, a "lady."—MALCOLM's *Persia*.

As Gushtásp was a stranger without power or splendor, the emperor was incensed at Kitábún's conduct; and though he gave her to the prince, he prevented all kind of intercourse between him and his bride. After this event, the emperor discontinued that custom, and proclaimed: "I have two more "daughters behind the curtain of seclusion: these "I will bestow on whoever slays the dragon in "such a valley, and the lion in such a thicket." There were at this time, in Room, two young princes very desirous of being allied to the emperor, although not possessed of sufficient bravery to slay these monsters: they therefore consulted some sage advisers for some remedy, and by their advice transferred the undertaking to Gushtásp, who at this period was pointed out as one endued with irresistible force and undaunted courage. The princes having accordingly applied to him on this subject, Gushtásp slew both the lion and the dragon. During a long time he told no one of the circumstance; and the princes, who claimed to themselves the glory of the enterprise, obtained the emperor's daughters. It happened, after this, that Gushtásp was engaged in playing at ball before the king; when he displayed such a decided superiority over the other players in the management of his chukán, that the emperor inquired into his state. Gushtásp, in relating some particulars of his story, gave

such an account of the manner in which the lion and dragon were slain, that the real circumstances were now ascertained. On this, the emperor became reconciled to Gushtásp, offered many apologies for his former conduct, and distinguished him by accumulated favours and munificence. It is said in some Táríkhs, that, during all this time, Gushtásp never uttered a word about his family to the emperor or his daughter, but gave himself the appellation of Farrakh Zád: it is also stated, that the emperor having obtained the victory over many powerful enemies through the prince's effectual aid, at last, by his instigation, sent ambassadors to Lohorásp, to demand tribute and contributions. Lohorásp, who was astonished at this presumption and boldness, at last ascertained that such insolence and rashness could only proceed from the reliance he placed on the support and aid of a certain person. After this, Lohorásp, to conciliate his son, gave to Zareer a crown and throne, and despatched him with a numerous army of brave warriors to the confines of Room. When the accounts of Zareer's approach became known, the emperor transferred to Gushtásp the conduct of this important affair. The prince, in the first place, obtained permission to advance alone towards the troops of Irán; and afterwards, according to circumstances, to take measures for peace or war. As soon

as Gushtásp drew near his brother, the two luminaries were in conjunction, and the eyes of the Iránians were enlightened by the sight of Gushtásp: then, according to his father's command, they placed the crown on his head, and seated him on the royal throne. After this ceremony, he sent the following message to the sovereign of Room: "The emperor's "presence is desired, in order that this important "affair may be settled agreeably to his wishes." The emperor hastened to the army of Irán; and, on beholding his son-in-law seated on the throne,

"The emperor knew full well this is Gushtásp,
"The bestower of splendor, on the throne of Lohorásp."

Gushtásp received him with every demonstration of honour and respect, and seated him by his side: after which, they celebrated the prince's nuptials with entertainments, banquets, feasting, and rejoicing: on the termination of which, the emperor sent his daughter Kitábún to Gushtásp, along with bridal gifts and rare objects which in quantity and value exceeded the powers of calculation. The prince then set out for Irán; and after some days was admitted to the honour of kissing his father's hands; so that he extinguished the violent fever arising from the headache of events by the draughts of social intercourse. The zone of respectful obedience was so bound about his very soul, that the signs of his good service were met by glances of

approbation, and he was thus raised from the abyss of disgrace to the pinnacle of glory. At this period, Lohorásp, having convened an assembly in the presence of his Ministers and the nobles of his empire, appointed his beloved son as Vicegerent; conferring on him absolute power in all circumstances, either to relax or bind, to close up or break down: after which ceremony, embracing seclusion and retirement, he devoted himself wholly to the acquisition of spiritual perfection, the attainment of the memorials of purity, laying up the treasures of good works, and rearing aloft the steps of celestial glory. The author of the Tárîkh Maajem says, on this head:

"When old age had impressed its traces on Lohorásp,
"He declared Gushtásp his successor to the supreme rule;
"Whom, in his final precepts, he thus addressed: 'O distinguished man!
"Turn not aside from your grandsire's institutes and paths;
"But whilst in this world, pass through life
"As preceding sovereigns have done.
"I was once possessed of kingly power, treasures, and hosts;
"Irán and Turán were subject to my sway;
"The very heavens revolved according to my desires;
"The splendors of the sun and moon beamed forth from my pavilions:
"But now the bird of life begins to droop the wing;
"The star of my prosperity sets in pain;
"Neither youth, nor iron mace, nor force remain:
"Nothing is now left of me, except a glorious name.
"If you, too, desire a virtuous fame,
"This is the only road to glorious repute.'"

The reign of Lohorásp lasted one hundred and twenty years; and he was styled Balkhí, because the greatest part of his reign was passed in that region. Many historians record, that he abandoned Istakhar through fear of Sulaimán, and therefore fixed his abode in Balkh. It is one of his sayings, that the sovereign, in punishing offenders, and afterwards taking them into favour, acts the part of an intelligent and humane physician; who, on being obliged to cut off one member in order to remove the malady of the body, is obliged, after the operation, to sew up what was lacerated, and heal whatever was morbid: that is, the sovereign, in the correction of the criminal, the punishment of sinners, the recompensing of iniquitous deeds, or taking vengeance on guilty conduct, resembles the ingenious physician and the skilful leech, who propose to cure the diseased limb by incision, cautery, or amputation, and so purify it in the first place from all morbid matter; after which he necessarily promotes the re-production of the flesh, the closing up of the incisions, the junction of the dissevered parts, and the healing of the wound. Whenever, therefore, a ruler detects guilt in his attendants or officers, let him order the infliction of the punishment, the due reward of such conduct, so that oppressors and transgressors may not, through impunity and audacity, be prompted to undertake, with increased boldness, enterprises which are either foul or criminal; nor be

induced, by insolence, to attempt such enormities. After such correction, the prince must endeavour to heal and alleviate: let him apply the balm of fortune to the wounds of justice: let him pass away from the recollection of guilt; and cover the past failings and defects with the mantle of pardon: for the wise have observed, "*Mercy, exercised in power, exalts the ruler.*" It is said, that as Nushirván's son was one day chastising a domestic with the punishment of the scourge, he was accidentally observed in the act by the upright monarch; who asked his son, "What are you doing to that person?" The son answered, "I am correcting him." On which the king replied: "Beware, lest, in "setting him right, you do something wrong: in "honouring virtue, or punishing guilt, keep the "middle path pointed out by the holy Law; never "allow yourself to transgress the bounds of modera-"tion, that you may not become liable to reproach "or the punishment of blood, nor be found de-"serving of censure and reprobation." Lohorásp also said, "*There is frequently a general soundness and a particular infirmity;*" that is, there are many healthy conditions co-existing with some infirmity, which however causes not injury or detriment to what is sound.

"Wherever it is necessary to apply actual cautery,
"Should you affix a healing plaster, it is of no avail."

A SHORT MEMOIR RESPECTING THE AGE IN WHICH ZOROASTER APPEARED.

It seems almost impossible to ascertain the period in which Zoroaster lived: the conflicting testimonies of some writers assign 5000 or 500 years before the Trojan War; 6000 years before Plato; 600 years before the Expedition of Xerxes into Greece; and others fix his appearance under Darius the son of Hystaspes.

The profound Stanley, in his Lives of the Philosophers, reckons up six Zoroasters—the Chaldæan, or Assyrian; the Bactrian, contemporary with Ninus; the Persian, or Medo-Persian; the Pamphylian; the Proconnesian, mentioned by Pliny; and the Babylonian, the master of Pythagoras, according to Apuleius. This learned critic remarks, that we must not be surprised if the name of Zoroaster, one of the benefactors of the human race, be given to those who in after ages distinguished themselves in a similar career.

Hyde supposes Darius to be the Gushtásp of Oriental writers; fixes the reign of this prince at 519 B.C.; and maintains there was only one Zoroaster, who lived under Darius the son of Hystaspes.

Buddæus, in his History of the Old Testament, vol. I. on weighing the opinions of Stanley and other authorities, comes to this hazardous conclusion:—"If we carefully "consider all this, it follows, that every thing said about "this ancient Zoroaster is exceedingly uncertain, and "that there are grounds for doubting whether such a "person ever existed." But in his 2d volume, he allows, with Hyde, that there was a Persian Zoroaster, under

Darius the son of Hystaspes; and from the authority of Pocock, who quotes Shahristání and Abulfeda, he admits "that Zoroaster was the Reformer of the religion of the "Magi, and that this Legislator acknowledged but One "Supreme, independent Principle, the source of light and "darkness, good and evil."

Prideaux demonstrates, from Classical sources, that Zoroaster, the author of the Zendavesta, must have lived between the beginning of the reign of Cyrus and the end of the reign of Darius Hystaspes. He also admits, relying on the authority of Pliny, a preceding Zoroaster, who lived 600 years before Darius.

Bruncker, in his History of Philosophy, gives a summary of all that has been written on the subject. He admits two Zoroasters; the first a Babylonian astronomer; the second a Perso-Mede long after him, who appeared under the reign of Darius Hystaspes.

In order to approximate to the age in which Zoroaster lived, we must have recourse to three sources of information—Ancient Writers, Oriental History, and the surviving Parsee Records.

The testimony of those who lived in the third, fourth, and fifth centuries of the Christian era, and to whom the history, books, and religious opinions of the Persians were more familiar than to those who lived in subsequent periods, must have no small weight in this inquiry. Ammianus Marcellinus, a Latin writer of the 4th century, in the 23d Book of his History, states, that "the Bactrian "Zoroaster, in remote ages, made many additions "to the religion of the Magi, which additions were de-"rived from the mysteries of the Chaldæans; and after

" him Hystaspes, a most sage monarch, the father of " Darius. This prince, in pursuit of knowledge, having " penetrated into the remote parts of Northern (Superi- " oris) India, reached a secluded place amidst forests, the " calm retreats of which were inhabited by Brahmins of " the most exalted order: being counselled by them, he " directed his utmost attention to learning the principles " of the motions of the universe and the stars, also the " pure forms of worship. A part of what he had thus ac- " quired he inculcated on the minds of the Magi; which " they handed down to their posterity, in conjunction with " the science of foretelling future events." This passage appears decisive as to the fact of Hystaspes having introduced important improvements into the religion of Zoroaster; and all Oriental writers agree that this prince long survived him. The same author styles him "a Bactrian;" a designation perfectly suitable to Zoroaster the Persian, whose mission was principally exercised in Bactriana; and equally applicable to Gushtásp or Veshtásp, the proselyte of Zoroaster, and sovereign of the country bordering on India. The History of the Brahmin Chingrenghácheh proves the relations maintained by this prince with the Brahmins of India: the same History informs us, that his Vizír, Jamásp, also travelled thither, to enjoy the advantage of being instructed by this learned Brahmin.

It thus appears, that the Hystaspes of Ammianus Marcellinus is the Gushtásp under whom, according to the Zend Records and Oriental History, Zoroaster appeared: and as the historian adds, that the prince was the father of Darius, he fixes the era of the Persian Legislator to the 6th century B.C. As to the Hystaspes of whom Lactantius

speaks, in his *Divin. Institut.* lib. vii. c. 15., the books of revelation then current in his name, and his prophecy about the destruction of Rome long before its foundation, these particulars merely attest this prince's reputation, and, in point of authority, may be ranked with the Sibylline Verses. Porphyry, *de Abstinent.* lib. 4. states that Darius the son of Hystaspes wished to have recorded on his monument that he instructed the Magi. In Oriental writers, we find Esfendiár, the son of Gushtásp, equally zealous, and, moreover, commissioned by Zerdusht himself, to protect and propagate the new religion.

St. Clement of Alexandria, in A. D. 206, who fixes the era of Pythagoras about the 62d Olympiad, states, that he was a zealous follower of Zoroaster, and that he consulted the Magi. Jamblicus, in his Life of Pythagoras, cap. 4, states, that Pythagoras was taken prisoner by Cambyses, and carried with other prisoners to Babylon; where, in his intercourse with the Magi, he was instructed by them in their most holy modes of worship. Apuleius, in lib. 2. states, that "Pythagoras was taken prisoner by "Cambyses, and carried into Egypt, where he was in- "structed by the Magi, and particularly by Zoroaster "himself: but the more general opinion is, that he went "to Egypt voluntarily to study the Egyptian sciences, "and from thence set out to consult the Chaldæans and "the Brahmins."

Diogenes, cited by Porphyry, says that Pythagoras, when in Babylon, was instructed by Zabratus. Alexander, who lived 86 B. C., in his book on Pythagorean Symbols, as quoted by St. Clement of Alexandria, A. D. 206, states that the Greek philosopher was taught by

Nazaratus an Assyrian; a name which is perfectly suitable to Zoroaster, a native of Urmia, a town of Azarbaïján, bordering on Assyria. It seems therefore exceedingly probable, that the Zoroaster of Apuleius is the same as the Zabratus of Porphyry, and the Nazaratus of St. Clement of Alexandria.

These different authorities unite in placing Zoroaster, the author of the Zendavesta, in the middle of the sixth century B.C. The doubts expressed by Pliny, in his *Nat. Hist.* lib. 30. about the number of Zoroasters, and the appearance of an ancient Median Legislator, named Azonaces, 5000 years before the Trojan War, cannot weaken these united testimonies about the latter Zoroaster. The first Zoroaster, or Azonaces of Pliny, agrees with the Hom, or Heômo, the first and most ancient of Persian Lawgivers. According to the Parsees, the first apostle of the pure Law introduced by Zoroaster (which law is merely the expression of the word of Ormuzd and existing from all eternity) was Hom or Heômo. This celebrated personage presided at the primary distribution of the waters, and imparted the necessary instinct to living Beings. He instructed men to celebrate the Ferouers or Intellectual Essences for whom the universe was created. Zoroaster tells the Parsees, that "Hom was the first priest "of the Law which he now communicates to them; and "that this Law was from the beginning practised in "Heaven, from whence also Hom received the distinctive "marks of the holy girdle and surplice." It however appears, from the Zendavesta, vol. I. Part 2. p. 107. that in the time of Hom the Law was not accompanied by the numerous ceremonies afterwards engrafted on it; and,

also, that it was followed by comparatively few believers. In consequence of this, Ormuzd proposed anew the Law to Jemsheed, who was born to Vivenghâm in consequence of the prayers addressed by him to Hom or Heômo. To this proposal Jemsheed replied, that he was not sufficiently pure to practise the Law, meditate on it, and impart it to the human race: but he agreed to render the world fertile, happy, abundant, and carefully governed, on condition that Ormuzd made death and evil disappear from the world during his reign. Jemsheed paid particular adoration to fire. This simple law, which recognised one Supreme Being, author of two subordinate principles, the festivals and ceremonies of which were few in number, and had relation to the origin and order of the universe, is entitled Póériódékesh (*dékesh*, law, *póérió*, first). On this account Jemsheed and his successors are called Peshdádians; that is, men of the First Law.

Such is the account given in Parsee records about this primitive Legislator, who is undoubtedly meant by Pliny in this passage. The similarity of his name to the sacred Om of Menou is so evident to every Oriental scholar, that it is only necessary to notice the remarkable coincidence. The concurrent testimony of Persian records informs us, that Azerbád Mahrespand, who was a celebrated prophet in the reign of Sháhpúr, the successor of Ardeshír Babegán, A.D. 240, was the thirtieth descendant from Zoroaster. Twenty-nine generations, at four to a century, make 725 years: to this let there be 40 added, for the probable age of Azerbád at the time of his assuming the prophetic mission: if from the sum 765 we subtract 240 of the Christian era, there will remain 555, the time in which

Zoroaster lived B.C. There are four generations assigned to a century; because, according to the Law of Zoroaster, marriage is regarded as an act of religion, and children looked upon as the steps or ladders for ascending to Heaven. The consistent observance of this precept must have tended to multiply the generations in the Legislator's family.

We arrive at the same conclusion by taking into account the reigns of the Persian monarchs, from the time of Gushtásp to that of Sháhpúr, in the following manner:— The most-esteemed Oriental works present a series of twenty-eight or twenty-nine princes from Gushtásp, under whom Zoroaster appeared, until the time of Sháhpúr (Sapores), including that prince; but on account of the interval which these works suppose between Alexander and the first Ashkanian prince, we may lengthen one or two reigns, or assign a longer period to the Ashkanian dynasty.

The chronological tables prefixed to the Sháh Námeh give twenty-six kings and one queen from Gushtásp to Sháhpúr, the second Sassanian king; and reckoning Esfendiár, the father of Behmen, we have twenty-eight sovereigns, of whom the last eighteen were of the Ashkanian dynasty; but some of those were of the doubtful dynasty of Ashg, according to certain writers. Justin tells us, in lib. 41. c. 4. that during the first Punic War, in the Consulship of L. Manlius Vulso and M. Attilius Regulus, 256 A.C., the Parthians, commanded by Arsaces, revolted against the Macedonians: and as Artaxerxes, or Ardeshír Babegán, the first Sassanian, ascended the Persian throne A.D. 225 or 226, this computation gives about

481 years' interval between Arsaces and Artaxerxes. The chronological tables of the Sháh Námeh assign to the eighteen Ashkanian princes 466 years [c].

The Nizam-ut-tavárikh assigns the dynasty 430 years; but the sum of the nineteen reigns amounts to only 415. The Majmel-ut-tavárikh assigns 411 years and eighteen princes to the Ashkanian dynasty.

In the Ferhang Jehángírí, and the Burháni-káti, under the head of Kashmir, we find that Zoroaster planted two cypress-trees under a happy aspect of the planets; one in the village of Kishmar in Khorasán; and the other in a village of Túz, called Ferúmad or Farmad, also in Khorasán. The Magi believe that he had brought the roots or parent shoots of these two trees from Paradise. The Khalif Mutavakkel, one of the Abasside Khalifs, when about to build a palace, gave orders to Taher, the son of Abdallah, the governor of Khorasán, to have that tree felled, and conveyed to Bagdád. The Khalif's order was executed, although the Magi offered 50,000 dinars for the preservation of the tree; which had then, by undisputed tradition, stood 1450 years. The first year of Mutavakkel's reign is 232 of the Hejira, A. D. 846; and the last is 246 of the Hejira, A. D. 860. The 1450 years, if lunar, being reduced to solar, give nearly 1408: from which, according as we subtract 860, the beginning of Mutavakkel's reign, or 872, the end of his reign, there will remain

([c]) The greatest difference and confusion rest on this point: the Boun-dehesh-pehleví gives 280 years: the Jamáspí, 265: the Sháh Námeh in general, 200: the Tavárikh Sháh Námeh, 176: the Tebkát Náserí, 211, and eight kings: the Rauzat-us-safá, 372, and seventeen kings: the Tebkát Náserí says, "Some reckon 276 years from Alexander to Ardeshír, but the Christians count 550."

572 or 548 years B.C. for the time in which Zoroaster planted this cypress: but if we look on the 1450 as solar years, this event must have occurred either in 604 or 590 B.C.

Freret quotes from the history of Chinese Astronomy of P. Gaubil, that in A.D. 599 there came into China some people from the West, who, according to the author of the Notes on the History of the Mongols, brought with them the Mahommedan Law: but a little consideration shews that to be impossible, as the grand epoch of the Hejira, A.D. 622, is long subsequent to this. The same authority adds, that they preserved their laws and mode of computing time; and from the names of their months it appears that they were Persians. The same author states, that the Chinese year which corresponds to A.D. 1384 was the 786th since their arrival in China; and also, that they had an era or period, in counting from which, that year was the 1942d, and consequently commencing 558 B.C.

As the Persian history of that period presents no celebrated reign nor astronomical phænomenon, it must evidently be the remarkable era of the reformation introduced by Zoroaster, and of his mission: it besides comes within fifteen or sixteen years of the time positively stated in the Mujmel-ut-taváríkh, as that in which Zoroaster, the author of the Zend writings, made his appearance.

From these united testimonies and conclusions we are therefore justified in assigning the appearance of Zoroaster, the author of the Zendavesta, or the reformer of the religion of the Magi, to the middle of the sixth century B.C. *Acad. des. Inscript.* tom. 37.

THE REIGN OF GUSHTA'SP.*

The hand of authority plucked the flower of justice from the trees planted in the garden of his prosperity: the eye of command contemplated the features of equity in the mirror of his perfections: in short, Gushtásp was reckoned a prince exalted in power, abundant in justice, sublime in energy: he however engaged in one criminal undertaking, namely, his adopting the faith of Zerdusht. The Táríkh Bina Gítí, and the Táríkh Maajem, state, that Zerdusht, the sage, appeared at this time: he was at first instructed by one of the disciples of Jeremiah the Prophet, until he had learned the sciences of the Arabians: he is said to have devoted himself particularly to astrology, and to have ascertained, from the positions of the stars, that some one resembling Moses was to appear, to whom the reflection of the Creator of light and darkness would manifest itself, through the brilliancy of fire and his search of it; which afterwards gave rise to his pretensions. Satan, after this, suggested to his mind, "The promised person is a type of thyself;" on which, Zerdusht gave himself up to retirement, seclusion, and holy meditation, to such a degree, that a glory shone round him, through the multitude of his austerities:

(*) The Darius Hystaspes of the Greeks.

from the want of some spiritual guide to make him surmount the obstacles of presumption and idle vanities, Satan exhibited to him that splendor under the form of fire, and began to converse with him from the midst of it. Zerdusht collected all his conversations with Iblís, in a book called by him Zend-pázend; and reckoning himself a prophet, exhorted the people to embrace the faith of the Magi and the worship of fire. It is to be observed, that the name of Zindík is given to the heretics who believe in this book. The people are always so prone to sedition, that even while the grapes of events were still unripe, they commenced their fanatic proceedings: in Azarbai'ján, particularly, great multitudes, deluded by Zerdusht, laid their heads at his feet, and the seducer spoke to them after this manner:—" I am a prophet: the Holy Spirit aids me to " reveal the secrets of futurity: he has brought me " a communication from the Almighty, the Holy " One." When this declaration was made public, the fame of Zerdusht was circulated by every tongue, and the Zend-pázend had become the topic of general conversation: his praises were at last repeated in the court of Gushtásp, so that this prince testified a desire to see him. As the king attached great importance to an interview with Zerdusht, he set out from the confines of Balkh with a numerous retinue and great pomp to meet him; so that mat-

ters were finally brought from the mystery of concealment to the certainty of demonstration. Gushtásp afterwards, through the exertions of his son Esfendiár, came over to the religion of the Magi, and erected fire-temples in all parts of his dominions. He also commanded twelve thousand cow-hides to be tanned, and made into sheets as fine as the skins of the gazel, on the pages of which, illumined with gold and silver, were inscribed things which ought to have been committed to the flames, namely, the subtle delusions which proceeded from the corrupt nature of Zerdusht. Gushtásp, on his arrival at Istakhár, ordered a vault to be made, in which the Zend-pázend was deposited with great solemnity, and also appointed a considerable force to guard it: at the same time that he prohibited the common people from being instructed in it, he exhorted the nobility to guard and peruse it. He next put to death a great many who were opposed to the religion of the Magi, so that all people embraced the worship of fire: being convinced how necessary it was to abandon the path of opposition and hostility, therefore they all exclaimed with one accord,

> "Internally and externally we are branded with the character of conformity:
> "Internally we are as you; and outwardly also we are the same."

The Guebres (on whom be the curses of the Almighty!) relate strange things of Zerdusht; among

which is the following:—God had originally created the soul of Zerdusht in a tree, which was placed in the highest firmament: after which his essence was removed into a cow; of whose milk Zerdusht's father having partaken, the influence of it was communicated to his mother. Satan however, being determined to destroy the child, breathed on his mother with a pestilential blast, so that she became sick; but the same instant a voice from Heaven said to her, "Thou shalt find relief from these pains;" after which her affliction was changed into health. At the moment of Zerdusht's birth, he laughed so loud, that all present heard the sound distinctly. As soon as he was grown up, he retired to one of the mountains of Ardebîl[b], on his descent from which he held a book in his hand, and said, "This "volume has descended to me from the roof of the "house which is on that mountain." This volume he called the Zend; but as its meaning was not intelligible to all men, he gave the name of Pázend to a Commentary written to explain it. The following is another of those traditions:—Zerdusht had a kind of fire, which he could handle without injury to

(b) Ardebîl, a city of Azarbai'ján, part of the Ancient Media: here are the tombs of the Shaikhs Sefí and Haidar, ancestors to the royal family of Persia. These two holy personages are highly venerated by the followers of Ali, and have procured for Ardebîl the title of Holy.

himself; and when Gushtásp came to see him, he put some of it into the king's hands, who was also unhurt by it: and the same result followed when put into the hands of others. Ibn Athur records, that the fire at present worshipped by the Magi is derived from this; which, according to their belief, has never been extinguished. It is also said, that Zerdusht lay down on the threshold of the fire-temple, and ordered ten rotoli of brass to be put into four crucibles, which, when melted, was poured on his breast: whatever part of the metal touched his breast was instantly turned into small globules, nor was there a visible trace of any injury sustained by him. Some writers assure us, that Gushtásp, in the beginning of his reign, not only opposed the tenets of Zerdusht, but even detained him in prison during seven years: it however happened, that one day the royal train came to some place, where suddenly his horse's feet were so drawn into his belly that not a trace of them was discernible, so that all the people exclaimed with wonder, "What can be the cause of this?" Gushtásp, sending for Zerdusht out of prison, asked him to explain this extraordinary event: to whom Zerdusht thus answered: "This has been caused by your unbelief: you are "not obedient to me, who am a prophet: now, "therefore, if you will obey me, I shall pray to the

" Almighty to restore your horse's feet." To this proposal Gushtásp having agreed, Zerdusht prayed to God; upon which the horse was straight restored to his former state, and the king immediately professed his belief in the prophetic mission of Zerdusht. In short, there are many things recorded of this personage, which, if repeated at full length, would be the cause of too great prolixity. Háfiz A'brú relates, in his Táríkh, that Gushtásp sent an annual tribute to Turkestán; but this was now prevented by Zerdusht, who said to him: " It does not become a " sovereign, adorned with the collar of true faith, to " send tribute to an idol-worshipper:"—

" Thus spoke the aged Zerdusht to the youthful monarch:
" 'It is not in conformity with my tenets
" That you pay tribute to the sovereign of Cheen;
" Such conduct is unworthy of those who profess my faith.' "

On this, Gushtásp kept back the tribute: and as all the people of Irán had now embraced his belief, Zerdusht, besides, thus addressed the king:—" Now " is the time to give battle to the Turks; for it is " not permitted to those who adopt my faith to " maintain communion with infidels: they are as- " sisted by Satan, but our support and aid come " from the Great and Glorious God."

Gushtásp, in the first instance, on account of the solemn treaty entered into between himself and Arjásp, the prince of Turkestán, sent ambassadors

to that sovereign, exhorting him to embrace the religion of the Magi. Arjásp, being indignant at such a proposal, sent back to the king a letter to the following purport: "If thou do'st not renounce thy newly-"adopted faith, and return to the belief of thy father "and forefathers, I will instantly proceed with an "army against thee, and lay the kingdom of Irán "desolate." This letter was no sooner received by the sovereign of Irán, than he became agitated by rage like the troubled ocean: he sent for Zureer and Esfendiár, to whose perusal and consideration he submitted the epistle:

"To these he shewed the insulting language
"Addressed to him by the haughty Prince of Turán."

They were astonished at the conduct of Arjásp, and thus replied: "The treaty between us is abrogated." They next despatched, in concert, to Turkestán a letter full of reproaches: on the receipt of which by Arjásp, he issued orders for assembling his hosts; after which, he marched to Irán at the head of such an immense force, that the wide earth was crowded by their multitudes. Gushtásp advanced with a mighty host to meet the invaders; and he besides promised Esfendiár, in case he gained the victory through his means, to resign to him the crown and throne. Both armies being drawn out in order of battle, there ensued a contest, the like of which has never been described by any one: at

last the Turks fled in confusion, five of the sons or brethren of Arjásp having been deprived and despoiled of the splendor of life. When victory had thus declared for Gushtásp, he returned in triumph to the imperial residence, but detached Esfendiár to subdue the regions of Azarbai'ján and Armenia, and to erect fire-temples in those countries. During Esfendiár's absence, one of the Ministers traduced him to the king, and said, "His ambition prompts him to rebel, and aim at the sovereign power." This conversation made so deep an impression on Gushtásp, that he ordered the prince to be put in chains: therefore, on his return from the expedition, he was, by his father's commands, imprisoned in the Fortress of Girdkúh, in the district of Rúdbár[c]. Arjásp reckoned this a favourable opportunity for retaliation, and therefore made an incursion as far as Balkh, where he put to death the aged Lohorásp, who had retired to that place: he also sent the

([c]) Rúdbár, a district of the Jebal (mountainous region), or Irak Ajemí, the seat of the Ismaelian dynasty of Heretics; the first of whom was Hasan, the son of Subáh. This dynasty comprehended eight princes, who reigned 171 years, beginning from A.D. 1091, or 485 of the Hejira. They were styled Shaikh-al-jebal; which, translated literally, means Chief or Old Man of the Mountain. These were the Princes of the Assassins so frequently mentioned in the History of the Crusades. The Fortress of Girdkúh was on a detached mountain, so situated as to be commanded by no other eminence: it means, the round mountain, or the mountain round which there is an open route. The fortress was also called Zar Gumbadán, or the Golden-domed.

daughters of Gushtásp into captivity into Turkestán; and, having unsheathed the hostile sword, advanced against Gushtásp himself. The sovereign of Irán, being defeated by Arjásp, was obliged to fly, and fortify himself in a certain castle famed for impregnable strength. He repented of his former conduct, and felt convinced that nothing, save the aid of Esfendiár, could preserve his life from destruction. He therefore despatched his brother Jamásp to the Fort of Girdkúh, to liberate Esfendiár, to give him hopes of the crown, and to implore him to come with all expedition to encounter Arjásp. Esfendiár at first sternly refused; but at last, giving way to the exhortations and counsels of his uncle Jamásp, with one effort of his mighty arm he tore his chains asunder, and returned to his father's service. The following day he descended from the castle, and gave battle to Arjásp: in this engagement, such multitudes of the Turks were slaughtered, that the survivors were forced to a precipitate flight. After this celebrated victory, Gushtásp thus said to Esfendiár: "The dignity of Sultan is yours by right: "it would however be a great disgrace for me to "encircle your brows with the imperial diadem, or "for you to repose on the royal couch, whilst your "sisters remain captives in the power of your foes." This speech stimulated the heroic energy of Esfendiár: he therefore selected from the forces of Irán

twelve thousand horse and as many foot-soldiers; at the head of whom, accompanied by his brother Gudarz, he set out to take revenge on Arjásp. With respect to this expedition of Esfendiár's against Rueen Diz, or the Brazen Castle, and his conquest of Arjásp's kingdom, the Ajemite historians tell such extraordinary things, that they cannot be admitted by the intelligent critic: but as they have been recorded in all the histories of Fars, the writer of the present work does not judge it proper to omit them in these pages. We are informed in several works, that Esfendiár, in the course of his journey, came to a place from which there were three routes to Rueen Diz, the capital of Arjásp: one of these, along which there was abundance of water and plenty of forage, could be travelled over in the space of six months; the second, along which there was but a scanty supply of water and provisions, would take up one month; and the third, called Haft Khán, could be traversed in one week; but in this last route there were many formidable impediments, from lions, enchanters, snows, and other causes. Esfendiár gave orders to his brother Bishútun to advance by the second road; whilst he himself, with a body of chosen warriors, a quantity of valuable merchandize, precious effects, and diamonds of the finest water, resolved to enter by the Pass of Haft Khán in the guise of a merchant,

having made this arrangement with Bishútun:—"When you come near Rueen Diz, halt in such a "place; but on the night you behold the flames of "conflagration ascending from the fortress to the "ninth heaven, you are to rush on to battle from "every quarter, with your troops duly marshalled, "and the loud din of drums and trumpets." In short, when Esfendiár, having escaped all the dangers and terrors of Haft Khán, drew near the Fortress of Arjásp, this report was spread through the town and the citadel: "A noble merchant is "coming hither from Irán, because he has expe-"rienced great wrongs in the commercial transac-"tions which have occurred between him and Es-"fendiár: he has therefore fled from him, to seek "an asylum with the sovereign of the Turks." This report having reached that prince, he sent for the merchant; and Esfendiár hastened to kiss the king's feet, bringing with him, by way of present, lucid gems of the finest water, suitable to the splendor of a crowned head. Arjásp questioned the pretended merchant about the toils of the journey, and received him with great benignity: also, whenever Esfendiár approached the king, he always brought suitable presents, so that he became exalted by the royal notice, and was admitted to the society of the nobles and Ministers: in short, his intimacy, and the esteem entertained for him, continued to augment

every day to such a degree, that Arjásp at last assigned him a palace near his own.

When Bishútun, with the Iránian troops, had completed the journey of one month, they approached the concerted halting-place, and the appointed time drew near. At this conjuncture, Esfendiár requested permission from Arjásp to invite the nobles and chiefs of the fortress to an entertainment: this request being granted, at the moment when the monarch of the stars retired to the palaces of the West, Esfendiár, under pretence of preparing the feast, kindled a number of fires. Bishútun, on beholding the rising blaze, having ordered all the trumpets to sound and the drums to beat, immediately advanced to the walls with his troops in order of battle. Dreadful consternation seized the city when this alarm was spread—"A foreign enemy is come to assail us!" All the horsemen having of course sallied out of the city, Esfendiár took advantage of the favourable moment, and with his small band of chosen heroes spread havoc and dismay throughout the place: from every quarter of Rueen Diz tumult and uproar so assailed the ears of the Turánians, that they became stupefied through astonishment and terror. Esfendiár, having intercepted the communication, put to the sword every one who fled from the fortress, as well as those who from without endeavoured to enter it; whilst, on the other side,

Bishútun put to the sword all who were opposed to him: in short, on that gloomy night the dawn of Afrasiáb's prosperity, with that of his brethren, was enveloped in the darkness of woe and destruction. On that same night, Esfendiár, having got possession of his sisters, sent Arjásp's white elephant, laden with Afrasiáb's golden throne, to Gushtásp, and the kingdom of Turán became the seat of desolation. At last, when many regions of the East had been subdued, the government of the country was, by Esfendiár's desire, entrusted to one of the sons of Agreeras; whose prophetic mission was acknowledged by the Turks; and whose posterity for many successive generations was seated on the throne, until the time of Iskander of Room. On terminating this enterprise, Esfendiár is said to have erected fire-temples in Cheen, Macheen,[d] and the adjacent regions, obliging all these nations to embrace the faith of the Magi. From thence he journeyed, along the sea, towards Hindustán, where he also caused the worship of fire to be generally adopted. On his return from thence, his father sent him to the West;

([d]) Cheen and Macheen, two brothers, descendants of Japhet; from whom, according to Oriental writers, China derived its name. When they wish to express the whole extent of that great empire, they make use of these names, which are diminutives or derivatives from Gog and Magog, or Yájúj and Májúj, the progenitors or patriarchs of the most remote nations on the north, east, and south of Asia.—D'Herbelot.

from which having also come back in triumph and safety, with immense spoils, he claimed the crown agreeably to the stipulated conditions. But Gushtásp laid hold of the following pretence to delay his resignation, and said to him: "You have certainly "subdued distant cities, and brought under com-"plete subjection the refractory chieftains of the "remotest regions; still, however, Rustam remains "in the centre of the empire, neither acknow-"ledging my authority, nor conforming to my "faith: my mind feels great alarm from that quar-"ter: it is therefore necessary for you to repair to "Zabulistán, and to bring him hither, laden with "chains; after which, through your intercession, "the pen of forgiveness shall blot out the volumes "of his crimes: thus will he feel grateful towards "you, and the glory of your prowess and your "great fame be more widely diffused over the "whole world." Esfendiár replied: "Although I "well know that you only propose to put off and "evade the fulfilment of your promise, and that "hostility against Rustam is unjust, still, obedience "to your commands is one of the most sacred of "duties; for if I were to oppose them, I should "thereby incur equal reprobation and censure in "the sight of God and man." After this, though with great reluctance, he advanced at the head of a mighty army towards Sístán; and on arriving near

the confines, he sent Behmen, his son, to find out Rustam. Behmen, in obedience to this order, hastened on his mission, and from the top of a mountain discovered Rustam in the hunting-ground, engaged in roasting an onager on a spit of tamarisk-wood [*]. He was filled with wonder on beholding the hero's gigantic figure and frame: he however rolled down a huge rock from the summit of the mountain towards him, which, on coming near, was hurled to a distance by the point of the hero's foot. Behmen was astonished at such a proof of Rustam's unequalled strength; and said to himself, with melancholy forebodings, " It will be difficult for Esfendiár to subdue such a man." Behmen then came down to Rustam, and delivered his message to the hero: on which, the champion of the world, without delay or hesitation, hastened to tender his homage; and, during the interview, performed all that was requisite to prove his submission and respect. Esfendiár then began the following discourse:—"Gushtásp, my father, says thus: That you " aspire to supreme power and royal sway; for " during my reign, you have not come to pay " homage, nor have you ever presented the cus- " tomary congratulations to your sovereign." To this Rustam replied: " I have always openly avowed

(*) This wood communicates an agreeable flavour to the meat.

" and acknowledged my devoted attachment to the " king; but your ancestors made me independent, " and exempted me from personal attendance at " court: notwithstanding which, had I not been " prevented by weight of years, I would long since " have waited, like victory, on the fortunate stirrup." The mighty Rustam having previously offered these excuses to Esfendiár, begged that he would confer on him the honour of visiting his abode, " that I " may have an opportunity of presenting treasures, " and diffusing wealth." Esfendiár declined this offer, and said, " My father's positive command is, to bring you in chains to the foot of the throne." Rustam was at first disposed to obey the royal firmán; but on quitting Esfendiár, he consulted his father Dastán, who did not agree with his son on this subject. The next day the champion of Irán entered the audience-hall of Esfendiár, and there arose between them a great contention; and although the details of the dispute between the prince and the champion of Irán fully demonstrate the prowess and intrepidity of both, yet our amber-scented pen, regardless of the amplification and prolixity of some of the improbable traditions on this head, could not presume to record them. *From God proceed protection and faith!*

THE CONTEST BETWEEN RUSTAM AND ESFENDIA'R.

It is related, that when Rustam returned to the audience-hall of Esfendiár, the prince seated him on a chair of gold, and thus addressed him: "Gush-"tásp, my father, has sent me to seek you: now, if "you obey his mandate, I engage to promote with "zeal the prosperous issue of all your desires and "wants; and to act in such a manner, that the sove-"reign of the world shall not only dismiss you in "safety, but even exalt your dignity by augmenting "your military tenures." Rustam requested that the prince should first take the trouble of coming to his abode, and pass there a few days in the enjoyment of festivity, and take whatever portion he pleased of his treasures and diamonds; after which, whatever the prince commanded should be immediately complied with. But Esfendiár placed the hand of repulse on the breast of this request, and said: "Gushtásp is a sovereign; and I am come by "his orders to bring you in chains to the foot of "the throne, the source of monarchy." Rustam, being incensed at this reply, said: "I have per-"formed such mighty deeds in the world, that, even "in the midst of assembled princes, the seat of "honour has always been assigned me; whilst you "seated me on a chair, and, giving others the place "of precedency, have thus degraded me: and in

" addition to all this, you besides purpose, pursuant " to the mandates of Gushtásp, to take me in " chains to the foot of his throne:—

" Who said, Go bind in chains Rustam's hands and heart?—
" The might of the lofty heavens cannot bind me in chains!"

Esfendiár then answered: " Considering that you " are not of human race, nor sprung from the sons " of men, you widely deviate from your condition, " by returning so harsh an answer; for I have " heard from those of former times, that Zaul was " the offspring of evil spirits, by whom he was ex- " posed in his infancy on the bank of a river: " there the Símurgh[f] seized him, and took him to " her nest as food for her young; but even they " were so alarmed at his hideous countenance, that " they would not devour him. The Símurgh too,

([f]) " According to Oriental romances, this wonderful bird, the Símurgh, or Enka, is endued with reason, for it speaks to those who address it. In the Kahermán Námeh, or History of Kahermán, this bird, in a conversation with that hero, states, that it has existed during many revolutions of ages and Beings prior to the creation of Adam. It is called Símurgh, as being equal in magnitude to thirty birds. It is possible that Grecian Historians allude to this fable of the Símurgh, when they relate that Achæmenes was nurtured by an eagle. He is termed the founder of the greatest family in Persia: some authors state, that he was the second of this family. Supposing Saum (who is, according to Persian authors, the founder of the greatest family in their country) the Persis of the Greeks, Zaul, who was nursed by the Símurgh, was his son. It is certain that all these heroes had many names or titles. Persis, and some name like Achæmenes, might have been those of Saum and Zaul."
MALCOLM's *Persia.*

" regarding him attentively and perceiving his re-" pulsive features, suffered him to remain in a " corner of her nest and eat up the fragments of " their food. When he grew up, she cast him out " on the bank of the Helmund[8]; the inhabitants of " which place, on beholding his forbidding figure, " took him for some demon sent to destroy the " human race. Zaul then entered into the service " of magicians until the time of your birth; and " when you were grown up to years of maturity, " my ancestors both educated you, and exalted you " by distinguished honours: but this day, altogether " forgetting your own rank and your father's, you " return insolent answers to princes, and keep not " within your proper limits." To this, Rustam replied: " Dastán, of whom you give the account, is " the son of Saum, the Múbid or Sage, the son of " Narimán, the son of Gúrang, whose mother was " of Cherubim race, who are far superior to all " mortals in endowments of body and mind. You " well know what mighty deeds Saum performed in " this world, how many a city he has rescued " from evil spirits and demons. Wherever calamity " shewed its face, Saum delivered the people from " its woes; and his mother was daughter to the " son of Azazeel. I too, all my life, have been

(8) Helmund or Hermund, the river which flows through and fertilizes the Valley of Sistán.

"styled the champion of the world: under my "auspicious command, the soldiers of Irán have "ever triumphed over their foes; so that former "emperors, on account of my deserts, treated me "with high respect, and bestowed on me the go-"vernment of many regions. I am chief of the "true worshippers; and my fame is durably in-"scribed on the records of royalty. When Káoos "appointed me king of Sístán, he conferred on my "father the honour of the throne, and declared him "his successor; because he well knew that Zaul "was adorned with pre-eminent virtue and tran-"scendent lineage. What unbounded toils and "pains have I not undergone for Kai Káoos! How "many a fortress I have subdued! When Kai "Káoos was taken prisoner, and confined by the "king of Yemen in a pit—and who at the same time, "by his enchantments, transformed Geev, Tús, "and Gudarz into wild beasts—the kingdom of "Irán remained seven years without a sovereign; "all were ignorant of his fate, excepting his "mother Ferhang, who at last received some in-"telligence concerning his state: on this she "hastened to Sistán, bringing with her a thousand "camels laden with gold, many high-priced steeds, "and four eloquent damsels selected by Káoos "out of as many thousands of female attendants,

" Ferhang, in my presence, with tears and suppli-
" cations, thus addressed me: 'Take all those valu-
" able effects, and rescue my son from the hands of
" his enemies.' The damsels also kissed my head
" and face, saying, 'You are more deserving of us
" than any other, for you were dearer to Káoos
" than his own children.' I answered them: 'It
" is not meet for me to appropriate to myself the
" king's damsels: moreover, the Almighty has be-
" stowed on me such treasures, that I stand not
" in need of any created Being.' To Ferhang I
" said: 'It will be necessary for you to go before
" Dastán, and request information from him where
" Káoos is to be found, and how he is circum-
" stanced; so shall I be enabled to form a correct
" plan of operations.' Ferhang thereupon repairing
" to Zaul, stated to him in so moving a manner the
" calamity which had befallen her, that Dastán, taking
" compassion on her, threw into the fire the feather
" given him by the Símurgh with this direction,
" 'Whenever any difficulty befals you, throw this fea-
" ther into the fire, and I will instantly appear, and
" exert myself to repair the calamity.' The moment
" he cast the feather into the flame, the Símurgh
" appeared: they placed censers of sandal-wood be-
" fore her; and Ferhang, standing up, earnestly en-
" treated her son's deliverance: but the Símurgh
" paid not the smallest attention to her prayers.

" Dastán, on beholding this, addressed the Símurgh " with the most humble supplications and entreaties; " so that she at last consented to bear me to the " country where Kai Káoos was imprisoned. I " straight put on my coat of mail, took up my arms, " and saddled my good steed Raksh: the Símurgh " then, taking us both in her talons, bore us over " many a wide sea and lofty mountain, and brought " us in safety to the land of Yemen. I there drew " my avenging sword, slew the wicked magician, " drew Kai Káoos out of the deep pit, took off his " fetters, restored Geev, Tús, and Bízhen to their " pristine shape, and by my mighty prowess they " returned once more in safety to Farsistán. Kai " Káoos having resumed the crown, and being firmly " seated on the throne, bestowed on me great trea- " sures, exalted my rank by the most illustrious " dignities, and conferred on me, in full sovereignty, " the kingdom of Zabulistán; and at the same time " passed a decree, exempting me from personal " service at court. My next adventure was with " the demon Akwán, whom I encountered and slew " on account of Kai Káoos. In that engagement, " when I fought against Afrasiáb, he was over- " powered by me in battle; but his destined hour " not having yet arrived, he escaped out of my " hands by magic incantations: I however drove " off and brought to Kai Káoos thousands of choice

" brood-mares, which were fastened up in the stables " of Afrasiáb. Next, when the magicians had taken " away Faríbarz, the son of Káoos, and detained " him five years in prison, the king sent me against " their country: on my arrival there, I gave them " battle, delivered Faríbarz, and brought him before " Kai Káoos. Next, when the king advanced into " the country of the A'dyán, the White Demon, the " protector of that region, raised such enchant- " ments, that the king's eyes became so darkened " that he could not distinguish objects: on this I " exerted all my might to bring the foe within my " grasp, and contrived devices to induce the demon " to counteract his own spells: by these means the " king's sight was restored; after which I put the " white demon to death. Next, when, to soothe the " king's mind, I hurled to the earth, and rent with " the dagger, the breast of my own son Suhráb, " a cavalier equal to whom never mounted the " saddle-seat, from the time of Minucheher to " the present. Again, when Súdábeh, daughter to " the king of Yemen, had traduced Siyáwesh to his " father, so that he was forced to take refuge with " Afrasiáb, where he was slain, I could not patiently " endure such a calamity, but departed from Sístán " and came to Káoos: I beheld this prince, in his " sorrow, descend from his throne, and seat himself " in the dust of humiliation: my words to him were

" harsh: I put Súdábeh to death, threw open the " doors of the treasury, and completely equipped at " every point a mighty host, with which I advanced " on Turkestán. I then broke the power of Afrasiáb; " and in retaliation for Siyáwesh, shed so much " blood, that the mills of Turán were turned by " streams of Turkish gore. Afrasiáb's crown and " throne were so entirely at my disposal, that, through " terror of me, he long time concealed himself on " the borders of the ocean; whilst I assumed his " crown, and during seven years exercised the regal " power in Turán. Another of my valorous deeds " is this;—when, in the reign of Kai Khusrau, " Bízhen had fallen into the hands of Afrasiáb, he " was cast into a pit, on the top of which was " placed a rock of such size, that a hundred men of " might were unable to roll it from its place. On " this, Geev, the father of Bízhen, came to Sístán, " and said to me with supplications and tears: " 'My son is confined in Turán, in the dungeons of " his enemies: none but you can deliver him.' I " arose, and repaired to Kai Khusrau: this monarch, " the favourite of fortune, joined in Geev's request, " and bestowed much praise on my zeal. Being " thus convinced of Kai Khusrau's attachment to " Bízhen, I set out for Turkestán, disguised as a " merchant, accompanied only by Gurkeen Mílád; " taking with me immense riches, precious-stones,

" fleet coursers, and other offerings suitable to " Afrasiáb's dignity, in order to deceive that prince, " and induce him to assign me quarters near his " own palace. I put in practice great humility, " until I discovered where Bízhen was confined. I " went to the place by night, removed the rock by " myself, and hurled it nine bow-shots from its " place. Bízhen was drawn out from his dreary " abode, and we set off together for Irán. We had " travelled one or two days' journey, when Afrasiáb " sent to my quarters to look for me, but in vain; " and being at the same time told of Bízhen's " escape, he pursued after us with a mighty host. " At last, both sides having approached each other, " I made a series of such attacks, that the army of " Turán was discomfited, and Afrasiáb had recourse " to enchantments to render himself invisible to " me. I thus brought back Bízhen in perfect safety " to Irán, to the great joy of the king and the mili- " tary. Kai Khusrau on this occasion made many " excuses, and presented me with ample treasures, " and armour of great value. He not only renewed " my patent of sovereignty for Sístán, but also ex- " alted my dignity to the heavens by the addition " of many provinces besides. Thus my well-founded " claims are satisfactorily attested by the decrees of " Kai Káoos, and Kai Khusrau, his legitimate succes- " sor: my high estimation and lineage, like the

" world-illuminating sun in his meridian splendor, " are everywhere conspicuous. But you are son to " Gushtásp, the son of Lohorásp; and with my " own eyes I have seen the time when Lohorásp, " mounted on his bay steed, rode alone despond- " ingly through the provinces of Irán, of no more " account than a blade of grass in the estimation of " the people. The day on which Khusrau, the " sovereign of the hosts numerous as the stars, " appointed him his successor, my father thus spoke " to the king: 'This office suits him not: he merits " not such dignity:' but Kai Káoos importuned " Zaul so earnestly, that the hero, through indigna- " tion, filled his mouth with dust:—

" My sire, the undaunted, highly-prized hero
" Swallowed dust in the assembly, through indignation
" That it became necessary to salute Lohorásp as king,
" And exclaim, 'May his regal title remain in the world!' "

" Your mother too was a Roomite; so that you, " with such an origin, can have no pretension to " vilify or reproach my descent. I have performed " mighty deeds in the fortunate reigns of Kai Kobád, " Kai Káoos, and Kai Khusrau: in every case of " particular or general emergency, these princes " had recourse to me, sending me offerings and " gifts: be not therefore so extravagantly puffed " up with arrogance by your short-dated power and " dignity, for you are still a youth, inexperienced

" in affairs, and have never tasted the genial heat " nor chilling cold of fortune. The Almighty Lord " expels from his court the man who is arrogant; " and he beholds not prosperity in this life."

Esfendiár then replied: " All that you have asserted concerning your bravery and heroism is " strictly conformable to truth; but this fancy of " yours is reprehensible, that although knowing " yourself to be of demon race, you still glory in " such a descent: it is the more unjust and criminal, as every one who is sprung from Iblís incurs " eternal punishment:—certainly, had you been " possessed of a little reflection or knowledge, such " a pretension could never have proceeded from " your lips! This is surely a sufficient proof of the " charge, when you say, ' My mother is descended " from Satan.' In the next place, you have uttered " a direct falsehood in these words, ' The father " and mother of Narimán were of angelic race.' " You are sensible of the meanness of your origin, " and, through confusion, sometimes make mention " of your relationship to angels, at other times of " your connexion with Satan: thus you have had " recourse to artifices to obtain a superiority over " one like me, who is unequalled and unrivalled in " the world; whilst I, through piety and the grace " of the Almighty, have performed deeds conducive

"to the salvation of the people both here and "hereafter: until the extreme limits of duration, "the records of my accepted works *shall* be impe-"rishably inscribed on the pages of Fortune. Many "are the toils and woes I have undergone; many "the dreadful dangers into which I have plunged; "especially when, to perform the will of Heaven, "by me the standard of the Law was exalted on "high, the enemies of the true faith rooted out "from the earth, the ensigns of evil spirits lowered "to the dust, the drum of orthodoxy sounded "over the seven climates, and the people from "west to east instructed by irresistible arguments "in pure religion. I pride not myself on ground-"less pretensions, nor do I say that I am de-"scended from angels; but I say, I am Esfendiár[h], "the son of Gushtásp, a prince surpassed by none "of the kings of Irán in purity of faith and righte-"ousness of soul. As far back as Kai Kobád, his "fathers maintained the true faith, and were

([h]) "Esfendiár is reckoned, with some probability, the Xerxes of the Greeks, who led the famous expedition of the Persians into that country. The Greeks always speak of Xerxes as the sovereign of Persia; but Esfendiár never had the name of king, though for a time, when Viceroy at Balkh, he possessed regal power. Besides, it is probable that Esfendiár had been associated in sovereignty by a father who is stated to have always employed him in the command of his armies and the government of a part of the empire."—MALCOLM's *Persia*.

"either kings or the sons of kings. You have told "me my mother was a Roomite; an assertion which "is certainly no disparagement to me. The kings "of Room have always been opposed to those of "Farsistán; and next to the latter, there is no other "nation possessed of such solidity of judgment: "therefore, granting my mother's family and dis- "tinction, I have reason to be devoutly grateful to "Heaven;—at least, I am not of the family of Satan. "Your boasting about the authority and honours "conferred on you by Kai Káoos is also rejected "by reason; for had he been even moderately wise, "such a measure could not have emanated from "him. You can however plead some excuse for "now demanding the first seat, and rebelling against "your lord; as you have been instructed by Kai "Káoos, who exchanged the grace of God for "apostacy, and proceeded to such lengths in im- "piety, that from corruptness of heart and blind- "ness of understanding he attempted to ascend to "heaven and contend in battle against the Great "and Glorious God: he is therefore now known in "the world as an instance of short-sighted reason "and unholy fame, and is styled Nimrúd. Besides "this, you are sprung from the remnant of the re- "bellious angels who disobeyed the Almighty and "transgressed their proper bounds. If Káoos, "through whose partiality your head has been

"raised to the skies, had been a person of any "worth, the arts of magic could never have pre- "vailed over him: but this alone is a sufficient re- "proach to his memory, that he conferred a crown "and bestowed a throne on a vassal like yourself. "Those who were pre-eminent among the Elect "bound the demons in chains; whilst in this case, "the demons seduced Káoos from his proper course. "—The assertion also which you have made, 'The "Símurgh bore me to Yemen,' supplies no reason "for exultation; as without the Símurgh's aid I "have gone to remote countries, and there ex- "hibited such mighty deeds that for ages to come "they shall be the theme of every tongue. But "whether I visited the regions of Yemen or Hamír, "there is no occasion for such idle tales. When "you talk of having delivered Faríbarz from the "enchanter, consider, that if he had been a righteous "prince, no demon or magician could have pos- "sessed power over him: so that you, O Rustam, "pride yourself on the fortunes of oppressors and "tyrants. But I am Esfendiár, the son of Gushtásp, "who have cleansed the face of the earth from the "polluted existence of the wicked; quelled what- "ever tumults have arisen in the four quarters; "freed the world from the treason of the idolatrous "and reprobate; and confirmed the true worship- "pers in the service of the Almighty. As you have

" enlarged so much on your own daring heroism,
" attend now to a few instances of my undaunted
" bravery: of that number is the following instance.
" When Zerdusht the prophet, who was sent by
" the Creator, performed many wonderful works,
" and explained the mysteries of the Deity, the
" people, through perverseness and obstinacy, spoke
" thus to Gushtásp: 'Formerly, when prophets
" came before Houshung, Tehmuras and Jemsheed,
" and such-like princes, propounding a new faith,
" these great monarchs saw no advantage in accept-
" ing the new law.' This discourse having come to
" my hearing, I drew my avenging sword from its
" sheath, at the same time saying, 'Whoever re-
" proaches the True Faith, I shall instantly, with
" the sharp-edged sword, remove his head from his
" body.' After this I was engaged in the guidance
" of my father, until he adopted the right faith; and
" having expelled from his heart the temptations of
" Satan, he so bound the zone of zealous energy
" about his loins, that he enlightened the whole
" world with the splendor of orthodoxy, broke in
" pieces the idols, and demolished their temples.
" When this intelligence reached Turkestán, Arjásp
" convened the nobles of his kingdom, and said to
" them: 'Gushtásp has abandoned the faith of his
" forefathers, and introduced a new worship, and
" become the follower of a fool like himself: should

" this measure be complete, the people will unite " themselves to him, and become hostile to us; by " which means infinite confusion will pervade the " kingdom, and tumult and anarchy overspread " Turán and Irán: the only remedy against this " corruption is, to assemble the army from every " quarter, to march onwards, and extirpate our " enemies.' The Minister and nobles having ap- " proved of this counsel, prepared all that was " necessary for carrying on the war, and provided " every description of military stores and arms: " they then directed their course to Irán, with such " immense forces, that the eyes of Fortune had " never before beheld even the tenth part of their " numbers; and having entered by my territory, " they committed great slaughter. Gushtásp, on " learning that the Turkish army was advancing, " set out, without procrastination or delay, to meet " the invaders, at the head of his rapacious croco- " diles of the ocean of rapine, and accompanied by " his sons and brethren. Both armies having drawn " nigh each other, Gushtásp took his post in the " centre; his son Nastúr selected his place on the " right wing; and the left was committed to my " superintendence. On the other side, Arjásp posted " himself in the centre with his mighty men and " champions; the relations and sons of Afrasiáb " with those of Pírán Wísah; Mihrzád, and his ma-

" gician associates, with the Afrít Bídarafsh; placing " one of his brothers on the right, and another on " the left. Both armies being thus marshalled, " Zureer, my father's brother, charging with impe-" tuosity into the centre of the Turkish line, hurled " on the dust of destruction countless numbers of " the foe. Bídarafsh observing this havoc, made an " attack with all his champions on Zureer, sur-" rounding him on every side: the intrepid hero " drenched his sword in the blood of champions, but " was at last overpowered and slain.

" Time is like the stormy wind; which at first
" Tears the veil from the cheeks of the rose;
" And a week after, in the middle of the parterre,
" Lays low the stem in the dust of disgrace.

" When the Iránian centre had learned this dread-" ful disaster, terror seized every breast; they fled " in disorder; and the enemy beholding the banner " of Gávah flung on the ground, bore it away from " the field of battle. My brother having come to " the left to inform me of this calamity, I turned " like a devouring conflagration towards the army, " displaying on high the standard of victory in my " hand: there then ensued so dreadful a contest, " that not one escaped without a wound; and such " numbers of the Turks were slain, that tears of " commiseration were forced from even the eyes of " blood-quaffing Mars. At last the Turks, unable

" to maintain the contest, turned away from the " field of battle; and the victorious troops, making " them abide by the decision of the ruthless sword, " hurled such numbers of the valiant Turks from " the backs of their steeds into the dust of destruc- " tion, that the backs of earth-supporting Taurus " and Piscis were completely bowed down. Not- " withstanding such toil and slaughter, I was not " content, but pursued even to Turkestán those " who had hitherto escaped the sword, without " ceasing day or night from the pursuit. The dis- " tracted fugitives at last said to each other, ' This " person does not withdraw his hand from us: if " he overtake us in the disorder of flight, not one " of us can escape with life: it is therefore most " advisable for us to stand up like men, and oppose " him: should we prove victorious, our wish is ac- " complished; but otherwise, we at least meet " death like brave men.' They therefore halted on " the high road, and assailed me with their collected " force: on this, resigning myself for support to the " firm cable of God's grace, I continued to repel " their efforts, until the enemy, casting away the " shield of hostility, assumed the attitude of suppli- " cation, and said, ' We are your subjects:' but this " declaration not contenting my soul, I consigned " them all to destruction. After this exploit, I pro- " ceeded to Cheen, and subdued all its cities; erect-

"'ing in every place fire-temples, and appointing "numerous instructors to establish the study of the "Volume of the True Faith and the Holy Law. "From Cheen I went to Khatáy[1]; the entire of "which region I subdued, through the favour of "the Almighty. Breaking up from thence, I proceeded, along the sea, to Hindustán: there many "Hindoo nations having marched to oppose me, the "affair led to a general engagement, in which I obtained a complete victory, and fastened to the "necks and probosces of elephants the captured "chiefs of the Hindoos. After this, I traversed the "countries and deserts of that region for a space of "one thousand three hundred parasangs. Having "heard that in some of the deserts of Hindustán "there dwelt a number of people who never eat "animal food, but pass their lives contented with "fruits and the leaves of trees, and never offering "injury to any one; lest any harm should befal "them from the passage of the troops, I hurried "past their territory at night with the greatest "speed, having first erected fire-temples in the most "distant parts of Hindustán. From that country, "after long and toilsome marches, I came with my "army to the regions of the West, where the wise

(1) Khatáy, the northern part of China, which was always governed by Princes, according to the most ancient histories and traditions of the East. In the time of Jenghíz Khán, these Princes were styled Altounkhán; and in that of Tamerlane, Damienkhán.

" men, the philosophers, the nobles, and princes of " these realms hastened to meet me: they made " the roads level, built bridges over the rivers: and " laying before me the testament written by Feri- " doon when he divided the kingdom among his " children, at the same time humbly represented to " me, 'It behoves the prince to act towards us " in such a manner as shall be conformable to the " directions of his mighty forefathers, and appoint " a native of the country ruler over us; for it never " has been established that a native of Farsistán " should govern this territory.' Their request was " acceded to; and from that kingdom I shaped the " course of my march to Arabia. Among that re- " bellious people I exhibited such great prowess, " that all their warlike champions were destroyed, " and desolation spread over the land. From Arabia " I returned to Room; where I also erected many " temples, in order that the people should devote " themselves to the worship of the Almighty and " Glorious God. Returning from thence to Irán, I " there dismissed my army. After these exploits, " Gushtásp, through the slander of some confi- " dential Minister, confined me in chains in one of " his fortresses, and then set out to distant parts " of his empire. No sooner had this intelligence " reached Arjásp, than he, advancing to Balkh with " a mighty army, kindled the flame of injustice in

" that country: he put Lohorásp to death, sent my " sisters into captivity in Turkestán, and divided " amongst his troops all the arms and treasures " which Gushtásp had laid up in Balkh. My father " being exceedingly grieved at this calamity, ad- " vanced to give Arjásp battle. When the armies " met, a tremendous conflict ensued: in this, the " children of Lohorásp were slain, the enemy got " possession of Gávah's banner, the Iránian host " was dispersed, and Gushtásp, flying from the " field of battle, took shelter in a fortified place. " After this disaster, being delivered from confine- " ment by the intercession of Jamásp in my behalf, " I continued to march incessantly, night and day, " accompanied by a body of valiant and trusty " champions: we crossed many deserts, and at last " succeeded in surprising the Turks by night: " having made great slaughter among them, I " joined my father, and we again advanced to give " them battle. On this occasion, throwing myself " on their centre, I utterly destroyed all our ene- " mies, and took prisoner one of the most distin- " guished nobles of Turán, by name Gurksár, who " had laid an ambush under the hope of taking " me. After this signal overthrow of the enemy, I " hastened to render obeisance to my father, and said " to him: ' My mind does not rest contented with

" this victory, neither does this success satisfy me ;
" for Arjásp has twice invaded Irán, and great de-
" solation has befallen our abodes from the hoofs of
" the chargers of foreign hosts : it would therefore
" be an utter reproach if we did not, by way of re-
" prisal, make an inroad into his country.' Gushtásp
" being greatly delighted and rejoiced at this pro-
" posal, replied : ' If you advance into Turán, and
" Arjásp be slain to avenge the shedding of Loho-
" rásp's blood ; if the city of Safrieh be consumed by
" fire, in return for the plunder of Balkh ; if with
" your avenging sword you put Arjásp's brothers to
" death, in retaliation for Lohorásp's sons ; and if,
" having delivered your sisters from the disgrace of
" captivity, you also bring back the banner of
" Gávah ; I will place the royal diadem on your
" brows, and, withdrawing myself into some se-
" cluded cell, devote the remainder of my days to
" the attempt of atoning for my past life.'—I an-
" swered, ' Through the grace of the Almighty
" unequalled in majesty, who has created the
" universe by the divine fiat, whatever order has
" proceeded from your supreme mandate shall be
" fulfilled.'—On completing all arrangements for the
" expedition to Ţurán, I set out with a body of lions
" from the lairs of battle, taking along with me
" Gurksár. When we had reached the frontier of

" the East, I asked him to point out the road " which led to the city of Safrieh: he made answer, " 'There are three roads leading to it: one of which " is exceedingly short; but it presents so many ob- " stacles, that it is impossible, on account of them, " to take that road.' On this, committing myself to " the protection of the Lord of high and low, I pro- " ceeded by the short but dangerous route, having " given the command of the army to Bishútun. " There first appeared on the road two wolves: such " formidable beasts my eyes had never before be- " held: these monsters rushed furiously against me, " but with my keen-edged sabre I soon separated " their heads from their bodies. In the next halt- " ing place I beheld two dreadful lions, which sprung " at me, but with the discharge of one arrow I " sewed them together: the next stage I saw a " Símurgh, which pounced on me from the summit " of a mountain; but, through the favour of the Al- " mighty, with my well-tempered sword I delivered " the world from her polluted existence: in the " next stage there came against me a seven-headed " dragon, the black smoke from whose mouth ascend- " ed to the heavens, and each of its eyes appeared " to my sight like a blazing fire: recommending " myself to God, I drew my sword, and began to cut " off the heads successively; but when one head " only remained, with a well-aimed blow I cut

" the monster in two[k]. On the following morning " I came to the station of the magician Bída-" rafsh, who, by his spells, performed works so " wonderful, that no one who hears can attach cre-" dit to them: sometimes he stalked before the " spectator swollen to the size of five camels, and " rolled down on me huge rocks from the mountain-" top; at others he raised such clouds of dust, that " no one could distinguish an object: again chang-" ing himself, sometimes to a river, sometimes to a " cloud, he discharged floods of water, and large " hailstones; at last, springing on Bídarafsh, I " seized him in the air, and, hurling him to the " earth, cut off his head with my dagger. Depart-" ing from thence, I came to an expanse of water, " which from shore to shore was bounded by moun-" tains; but by the favour of the good and gracious " Lord, I passed over it in safety; and arrived on " the banks of another piece of water, from whence " I had a view of the city of Safrieh, which ap-" peared to me a large and mighty place. Whilst, " with a troubled mind, I descended the mountain " whither I had gone to view the city more atten-" tively, I beheld in the plain three Turks engaged " in shooting with the bow: I rushed on, and,

(k) If Esfendiár had cut off the seventh head, according to the laws of Persian romance, all the heads would have been suddenly restored, in a more formidable state than at first; but this was evaded, by cutting the monster in two, when only one head was left.

" having made them prisoners, thus addressed " them: 'Explain to me faithfully the nature of the " defences of Rueen Diz, or I shall make you sub- " mit to the decision of my sharp-edged sword.' " They answered, 'The walls of the city, which are " many parasangs in circumference, are connected " with a mountain: on its battlements are various " kinds of battering engines and moveable towers " for discharging missiles, disposed in due order: " the works are so rigidly guarded by numbers of " brave and experienced men, that they do not " even permit a bird to perch on the battlements " or pinnacles: there are besides so many enchant- " ers, chiefly of the family of Afrasiáb, that their " numbers cannot be counted.' Whilst they were " communicating these particulars, my brother " Bishútun joined me with his triumphant army. " I then selected seventy of the champions of Irán, " and, shutting up each in a large coffer, placed " them two by two on strong camels: after this, " disguising myself as a merchant, I advanced to- " wards Safrieh, with rich silks, valuable commodi- " ties, precious-stones of the finest water, and swift- " pacing coursers. At the moment of my de- " parture towards the city, I said to my brother " Bishútun and the champions of the army: 'If the " Turánians come out to offer you battle, do not " decline the engagement; but entertain perfect

" confidence, as I shall not remain an inattentive " spectator of what passes: therefore, in two or " three days after my departure from hence, you " are to advance on the city, unfurling your hostile " banners, and sounding the drum of battle.'—When " we came near the gates of Safrieh, I ordered the " camels to be unladen, and the tents pitched in the " plain, as is the custom of merchants: during this, " the brother of Arjásp drew near; on which I arose, " and filled a golden goblet with diamonds, all " which, with two gilt arrows, I presented as a gift, " addressing him at the same time in an attitude of " the most profound respect. He set a high value " on this present; but contemplated the arrows " with great surprise, and said, 'What artist has " wrought these arrows?' After which, he added, " 'Tell me truly who thou art? for what purpose " hast thou come hither? and from whence hast " thou brought these arrows? Such as these I " once beheld in Irán, when we fought against " Gushtásp and Esfendiár.' To this I replied, in a " firm manner, 'My profession is that of a mer- " chant. I have heard that my father was a native of " Turkestán, but my mother of Irán. I sometimes " fetch stuffs and wares from the East to the West, " and sometimes bring them hither from that quar- " ter: these arrows I purchased at such a city in " Irán. Your servant had many articles of this

" description, until Esfendiár (may he never behold
" a happy day!) by violence and injustice deprived
" me of them all.' Arjásp's brother, on hearing
" these words, took me with him into the city, and
" represented to the king that a merchant of such
" and such a description had arrived, bringing
" with him immense wealth. Arjásp instantly or-
" dered me to appear before him, and I hastened to
" present myself with suitable offerings. At the
" moment of the interview, he first asked, 'What
" account hast thou of Esfendiár?' I answered,
" 'He has assembled his army; and proposes to
" march hither, by the route of Haft Khán.'
" Arjásp, on hearing this, smiled with disdain; and
" regarding me as a person weak in understanding,
" said, 'If Esfendiár even became a bird, he would
" be unable to fly along that road.' On departing
" from the presence, I represented to the king,
" 'My merchandize remains unprotected, outside
" the city.' On which Arjásp commanded a spa-
" cious dwelling, within the fortifications, to be
" assigned to my use. Having thus introduced my
" commodities, and coffers filled with men, I went
" to survey the place. After a short time, and a
" limited period, an alarm was spread in the city,
" 'There is a numerous host come from Irán to
" such a place.' Arjásp thereupon ordered the
" lions of the lairs of resolution to sally forth, under

" the conduct of his brother, and repel the invaders. The citadel and the walls being thus " stripped of their valiant defenders, I took this opportunity to let out my seventy chosen champions whom I had introduced by stratagem into " the city, and sent them to take possession of the " gates; telling them to raise this cry, 'Let the " fortune of Esfendiár ever remain unshaken!' I " went myself, with ten companions, to the palace " of Arjásp, whom we found plunged in terror and " astonishment at the shout of the Iránians: with " the rapidity of resistless destiny I entered the " palace, and soon prostrated the tyrant, who had " presumptuously exalted his head to the orbit of " Saturn. After this, I went out of the fort, to " assist my brother Bishutún; and made so dreadful " a charge on the foe, that their army was broken, " and Arjásp's brothers fell by my hands. I set " the fortress on fire, recovered my sisters, and, " making prisoners of the inmates (females) of the " palace, returned towards Irán, crowned with complete success. In the course of this march, we " passed by a fort erected on the summit of a " lofty mountain, inhabited by idolaters. In this " fort was an idol of gigantic size, to whose power " they attached implicit belief, and to which the " people of the surrounding country sent the straying travellers as an offering, instead of dirhems

" and dinárs. On coming near, I observed on the " declivity of the mountain a number of persons " under arms, with eyes so large, and countenances " so hideous, that they looked like demons. One of " the idolatrous priests then approached, and said, " ' The image in whose worship we glory has sent " me with this message: — O Esfendiar! although, " by thy mighty strength, thou hast triumphed over " thy fellow-mortals, be not therefore so presump- " tuous as to fight against God. Whoever obeys " me, obtains all his desires; but whosoever op- " poses me, is rejected to all eternity, and covered " with shame to all infinity. In addition to this, " there are assembled within the fort numbers of " warriors, each individual of whom possesses the " strength of a thousand men.' On hearing these " impious words, I recommended myself to the Lord " of the Universe, and, alighting from my steed, or- " dered all the horsemen to dismount, and run up the " mountains like the nimble partridge. Meanwhile " the idolaters hurled down huge rocks; but at " last the gales of victory began to breathe on us; " multitudes of the infidels fell by my hands, and " the castle was laid waste. I entered the temple, " where we demolished the idol and shrine of these " victims of wrath: we bore away from thence im- " mense treasures and abundant hoards of precious " objects, which they had been amassing there

"during a long continuance of years; all which I "sent as an offering to Gushtásp.—Now, O Rus- "tam! in all the mighty deeds you have heard me "recount, I stood not in need of the Símurgh's "aid: my hopes and reliance were placed on the "favour and infinite mercies of the Lord: there- "fore, when I fully meditate and carefully investi- "gate your actions, I am convinced that you merit "not the seat of precedency, excepting in your "own country and your own palace. I feel nei- "ther desire nor want of you; but I am filled with "grief, to think that you, who are advanced in "years, expose yourself to die an ignominious "death."

Rustam, who had listened with attention to this discourse, grew thoughtful, on hearing the great prowess of Esfendiár: he therefore arose, to withdraw from the place of audience; but the prince, observing the purpose of his soul, laid the foundations of courtesy, took him by the hand, and, seating him by his side, thus addressed him: "O Rustam! it is my custom to shew honour to my guests." Rustam then sat down, well pleased and contented. Esfendiár having ordered meats and drinks to be set before them, they both ate out of one dish. During three days and nights, they gave themselves up to music and to the banquet; all which time Esfendiár endeavoured to procure Rustam's consent to be

taken in chains before Gushtásp: this the champion of the world always refused, but requested permission to go, without being chained, in the prince's train, and tender his homage to Gushtásp. The brazen-bodied Esfendiár would not grant this request; so that, in the midst of these questions and rejoinders, Rustam at last expressed himself to this purpose:

"I clearly see, that either the steed of Esfendiár
"Must pace to the stable without his rider,
"Or the charger of battle-seeking Rustam
"Shall return home without his lord."

The issue of battle being now determined on, Rustam hastened back to his palace, where he past the night in the most desponding manner: however, with the dawn of day he advanced, completely armed, to the field of battle. Esfendiár also entered the lists, elated with the oft-tried prowess of his arm. The two rank-breaking heroes then commenced an encounter, such, that even unrelenting Mars himself, if possible, would have descended from the fifth heaven, and opened the gates of amity before them. When evening came, Rustam, with many a wound and groan, returned to his palace, where he dressed his wounds. The next day he resumed his own plan, and, with the discharge of one arrow, stretched on the plain the intrepid lion of

war. The investigating mind is not ignorant of this, that the historians of Ajem record, respecting this event, several particulars quite remote from probability: for instance, as no common arrow or sword could made any impression on Esfendiár's body, that Rustam, by the Símurgh's council, shot him in the eyes with a double-pointed arrow, which caused his death: this is altogether inconsistent with probability. Ferdausee says, on this head:

" When Rustam had rapidly placed the two-headed arrow
" In the manner directed by the Símurgh's precepts,
" He discharged it into the eyes of Esfendiár,
" And the world became veiled in darkness before the hero.
" The lofty summit of the waving cypress was bowed down;
" The star of royal splendor passed far away;
" The pious prince's head was humbled to the dust,
" And the Chauchian bow[1] dropped from his grasp.
" At that moment thus spake Rustam to Esfendiár:—
" 'O sword-brandishing champion of high renown!
" I have now lowered thy head to the dust,
" And consumed with agony thy mother's breast.
" Thou wast, ere this, styled The brazen-bodied Chief,
" Whose force could hurl the high heavens down to earth;
" Yet one wound has made thee cease for ever from the fight,
" And thou remainest prostrate in dust, a prey to grief!'—
" At these words of Rustam's, the heart of the fallen chief
" Recoiled on itself, like the writhing serpent;
" And he thus replied:—' The revolving spheres

(1) A bow made in Chách, a city of Khatan; or by a famous bow-maker of that name. Such bows were neither affected by heats or damps.

"Exhibit many instances of such kindness;
"The world records countless examples of this nature.
"This is not the first instance of reverse displayed by Fortune.'
"He ended; and his pure soul departed from the body,
"Which lay covered with wounds on the plain."

After the death of Esfendiár, Rustam, by his father's advice, detained Behmen in Sistán; and Bishútun bore back to Irán his brother's bier, amidst tears and exclamations of grief, and all the army dressed in black.

Here follow some of Esfendiár's sayings:—

"Devout gratitude is better than bestowing gifts; for "the effect of the former is permanent, but that of the "latter transitory."

"Do nothing in secret, which, if made public, would "render thee ashamed."

He has also said:—

"The person, whose interests are based on enmity, will, "through necessity, incline to friendship, when the re-"verses of time and the revolutions of the world affect "him; but as soon as the pressure is removed, he will "recur to his inherent bias, and recommence the founda-"tion of hostile proceedings. It therefore becomes a "prudent man not to be deceived by the flattering de-"clarations of a foe, extorted from him merely through "necessity; neither should he at any time swerve from "the path of vigilance and caution."

It is related, that when Gushtásp received the news of Esfendiár's death, he repented of his con-

duct, and bitterly lamented the fate of his unequalled son. No sooner was the time of mourning expired, than he led his army into Turkestán, where he fought many battles against the Turks: dreadful engagements and furious contests took place on both sides, in which countless multitudes of human beings fell victims to ruin and slaughter in the field of battle. The victorious sovereign having returned triumphant from this war, summoned Dastán (Zaul) to give up Behmen (the son of Esfendiár), who, by his mother, was descended from Tálút (Saul); and he appointed him his successor to the government of the kingdom and the command of the military. This prince, even in his father's lifetime, was universally styled, "The mighty in valour, "the profound in knowledge, although the tender "in years." It is also to be observed, that Behmen, in the Ionian[m] language, means "Well-intentioned." When, by the resignation of the kingdom to Behmen, he had been duly proclaimed successor to the crown, Gushtásp, having resigned himself wholly to arranging the means of preparing for eternity, and turned all his energy to the worship of the Almighty, addressed to the prince the following expressions:—

"To me the corner of the cell and the cake of barley
"Appear far sweeter than regal pomp and sway.
"However much I laboured to amass ample stores,

(m) Some Manuscripts read, "the Syriac language."

"I beheld no fruits, save those of sorrow and pain.
"A morsel of bread, and a draught of cold water,
"Are better far than rising up with a pallid face.[n]—
"Place no reliance on crown or throne or hosts,
"Neither go in pursuit of realms, treasures, and dignities.
"The world can call to mind many who resemble thee;
"It has consigned to the winds of ruin many such as thee."

One of his memorials, is the district of Beizá, a delightful park, ten parasangs in length. In the well-guarded vicinity of Shíráz, there cannot be discovered another area which presents so many charms, nor any enchanting retreats crowned with such perpetual verdure. It has been at every period the birth-place of the most distinguished men of the age, and the natal soil of the learned in every generation. For instance, Abú Abdallah, of whose name the Sheikh Abú Is'hák of Fíroozbád has made such honourable mention in the Tabkát-i-Fakahá; also the Kází Abú Bekr, who has published such excellent works in various sciences; also the Kází Násir Uddeen Beizáwí, whose compositions continually circulate on every lip and tongue; and, besides these, many other eminent men, the enumeration of whom would lead to great prolixity.

The city of Shehrsubz, and Shínah, in Mawar-un-nahr, are also ascribed to him by tradition. He was

([n]) *i. e.* through anxiety to amass, or confusion arising from a sense of poverty.

also the first monarch who established a Minister for despatches and correspondence: moreover, by his orders, all Letters and communications were written in a beautiful style and choice expressions. He was also the first who stamped money with the image of a fire-temple: on one side was the image of the temple, and on the other the likeness of Gushtásp with a crown on his head. He sat on the throne one hundred and twenty years, and, according to some writers, a much longer period: his title was Hírbud, or the "Fire-worshipper."

Here follow some of his sayings:—

"Of all mortals, humility is most suitable to the person "to whom the Great and Exalted Lord has vouchsafed "benefits and favours, and has extended the hand of his "authority over mankind."

"Humility becomes the eminent in dignity; for the "humility of a mendicant proceeds from his profession."

He has also said: "The dead man and the infidel "are alike; and there is no safety to the unbe- "liever:" that is, in the eyes of people of discernment there is no difference between him that is dead and the person destitute of faith; neither is there any security to the unbeliever. Which great truth is proved from this consideration: Whoever does not acknowledge the great Supreme Cause, who does every thing according to his pleasure; and he who denies the Resurrection, the Day of Judg-

ment, the rewards of actions, and the recompence of deeds; just as all persons of common sense reckon the dead body incapable of diffusing good actions, displaying virtuous deeds, avoiding rebellion, or shunning what is forbidden, so, without a shadow of doubt, in consequence of his unbelief, results of the same kind are equally impossible to the infidel.

He has also said: "It becomes not one prince to envy another, except for the purity of disposition." In this sentence, however, the word "envy" must be looked on as implying an eager desire or wish, not ingratitude: as a king should earnestly desire to obtain a virtuous fame and acquire praiseworthy morals, so that the renown of his equity and auspicious fortune may be spread over the world like that of other virtuous kings, and the records of his admirable deeds may remain indelibly perpetuated on the pages of day and night, like those of other mighty sovereigns.

The following is also a conclusion of his sagacious mind: "The excellence of a king above his sub-
"jects consists in his power of doing good and per-
"forming praiseworthy acts:" that is, the monarch blessed with understanding is he, who, being thoroughly skilled in the modes of terminating important affairs, and the means of obtaining their

results, final objects, and purposes, exhibits and zealously employs his choicest bounty and sincerest respect in support of the sage and his contemporaries, who possess the qualities and deserts which merit distinction. Such characters appreciate the value of the honours conferred on them; and make a grateful return, in so efficacious a manner, that its memorials cannot be effaced from the journals of Fortune, but are co-equal in existence with the world itself.

Gushtásp has also said: "Whoever is deceived "by a name is brought to a morsel of bread; and "he who is a traitor to his bread is brought to the "scaffold." The origin of which saying is as follows: This prince had a Vizír called Rást Rúshan (Just and Enlightened); by whose name he was so deceived, that he reposed in him the greatest confidence, and through his calumnies disgraced the former Minister, entertaining no suspicion of Rást Rúshan, who was daily sowing the seeds of iniquity.

The king of Hindustán having unexpectedly invaded the empire, Gushtásp was of course in want of money to equip his army, but, to his astonishment, found the treasury exhausted. In this emergency he consulted his Vizír, who said to him: "Your "wealth is in the pockets of your subjects: it is "therefore merely necessary to give orders for col-

" lecting it." The king knew that such a measure would bring desolation on his kingdom; and being greatly distressed by these melancholy reflections, he went towards the desert, to meditate. He happened to come to a place where they were engaged in hanging a dog: the king having asked the reason of such a proceeding, the shepherd thus answered: " I reposed confidence in this dog, and delivered " my entire flock to his protection: on finding it " sensibly diminished, I investigated the cause, and " discovered that the dog had betrayed me: he " had formed an intimacy with a she-wolf, and " closed his eyes in sleep while she took as many " of the flock as she thought proper." Gushtásp, admonished by this incident, examined closely both into the state of his subjects and his Vizír's conduct. The result having clearly proved that the Minister had betrayed him in the highest degree and embezzled his treasures, thereupon the criminal was hanged; and by the talent of his former Vizír, he speedily repelled the enemy, replenished the treasury, and improved the state of the military and the cultivators.

THE HISTORY OF BEHMEN[a].

The historians of Fars style this prince Daráz Dast, or "Long-handed;" because his authority extended over the Seven Climates. The great majority of writers also assert, that no Ajemite sovereign equalled him in virtues and science: he was a monarch pre-eminent in humility, justice, mildness, and mercy. Háfiz Abrú says, that the following was the exordium of all his despatches: "This is "the missive of Ardeshír, the devoted servant of "God, and the servants of him who is your ruler." The same writer also tells us, that he was the first who prefixed to all his Letters, "In the name of God, &c." As to the etymology of Ardeshír[b], the following tradition is related:—"As Esfendiár was "once in conference with Gushtásp, he was in-"formed of the birth of a son, at the same moment "in which a servant passed who held a dish be-"tween his hands. Esfendiár went out, and in-"quired, 'What hast thou?' The servant answered, "'A'rd o shír,' ('flour and milk.')" The author of the Mufáteh-al-ulúm, when making mention of

(a) *Bahman* is a Sanscrit compound, which signifies "possess-"ing arms."

(b) *Ardeshír* (in Sanscrit, *Urddha-siras*) means "of exalted head." The Zend and Sanscrit have a close affinity."—Malcolm's *Persia*.

Behmen after Gushtásp, thus expresses himself: "Then came Ardeshír, that is Behmen, the son of "Esfendiár, the son of Gushtásp, who was called by "both these names, and his title was 'The Liberal.'"

It is said, that when this prince sent a governor into any province, he secretly appointed a spy over him, in order to be informed of the governor's conduct towards the Rayás: if he behaved with justice, he was promoted; but if he proved tyrannical, he placed in his lap (he inflicted on him) the punishment due to his deserts. Once a-year he summoned all his subjects to appear before him: he then descended from his throne; and having premised suitable prayers and thanksgivings, thus addressed them: "One year has now elapsed since "my reign and authority over you have commenced: if any act of mine, or of the governors "appointed by me, have given you discontent, you "are now to declare it, that I may investigate the "matter." After some interval, the high-priest rose up, and said: "O king! may your reign last "for ever! The nobility and people are grateful and "contented: your virtues are universally applauded, "and thankfully acknowledged." Then some one proclaimed aloud to the people: "O men! cultivate "the ground: fear God: be not guilty of treason: "depart far away from corrupt desires!" The king then said to his Ministers: "Whenever you

"perceive me inclined to falsehood, or deviating "from the direct path, keep me back from such "deeds: if you observe me wrathful against any, "restrain me: on every occasion inspire me with "a desire of doing all that is praiseworthy."

They say, that when the throne had been for some time graced by the presence of Behmen, in consequence of his sound reflection, deep reason, impartial justice, and extensive liberality, the concerns of the world were duly arranged, and the affairs of the empire conducted with firmness. Having thus long devoted himself to conciliate every heart, and to do good in every part of the empire, his energy now prompted him to avenge his father's blood on Rustam Dastán*, and to lay Zabulistán waste. He therefore sent in advance an army composed of chosen warriors, terrible as the Day of Judgment; and he himself immediately followed them. At this juncture, Behmen heard that the resistless whirlwind of death had torn up by the roots the tree of Rustam's life from the garden of existence, and that Farímarz his son had succeeded to all his honours. As soon as the lord of the Seven Climates had reached Zabulistán, a terrible engagement took place; in which such multitudes were slaughtered on both sides, that the deserts and plains, from the numbers of the slain, appeared like

(*) Rustam, the son of Zaul, entitled Dastán.

lofty eminences. In this battle fell the chieftains and relations of Rustam, along with his son Farímarz; and Zaul himself was taken prisoner.

In the course of his reign, Behmen deposed Bakhtnasar's son from the government of Babel; which he committed to one of Lohorásp's sons, named Kurésh, whose motherwas descended from the Children of Israel: he likewise commanded him to send back the captives of the Children of Israel to the territory of the Holy Temple, and to appoint as their governor whomsoever they themselves should select: Kurésh therefore assembled the Children of Israel, and appointed Daniel to the government. It is related in some Histories, that Lohorásp having deposed Bakhtnasar from the government of Babel, permitted the Israelitish captives to return, in order that the kingdom of Shaum (Syria) should be cultivated: they conformed to these orders, and in the days of Behmen had brought the territory of the Holy Temple to the highest state of cultivation: but Behmen having sent an ambassador to the Children of Israel, their king put him to death; which so aroused his indignation, that he commanded Bakhtnasar a second time to lay waste the country of a people, who neither obeyed God, nor the decrees of the king. Bakhtnasar therefore, setting out with his army, laid the Holy Temple and the region of Shaum entirely waste; and returned

to Irak Araby with one hundred thousand young children, whom he had borne away into captivity :—but all knowledge is with the Almighty! When a hundred and twenty years of Behmen's reign had now elapsed, he committed the empire to the profound talents of his daughter Homáí; altogether excluding his son Sassán, who had always expected the empire to descend from his father to himself, in the legitimate and acknowledged manner. On the occurrence of an event so contrary to his hopes, he retired from his father's court; and adopting, through necessity, a solitary and recluse life, embraced a state of seclusion and austerity, deriving his sustenance from the milk of a few sheep which he possessed.

Behmen became daily more disconsolate and enfeebled; and while in this state, it was announced to him that Homáí was pregnant; on which he ordered the crown to be placed on her bosom: which intelligence so depressed the mind of Sassán, that he commenced a wandering life over the world. It is related in the history of Sulaimán Shaumí, that when Homáí was delivered of Dáráb, she conceived a great aversion to the child: she therefore put him into a coffer with many precious-stones, and threw him into one of the rivers of Istakhar, or, as others say, of Balkh. A miller happening to find the coffer on the banks of the river, on opening it beheld an

infant exquisitely graceful and beautiful: he took the child to his house, and devoted the most unceasing attention to his education, until he arrived at years of maturity: the traces of royalty and high command were evidently pourtrayed on his brow: in short, in the flower of his youth, Dáráb was honoured by being enrolled in the royal service; and being recognised by his mother, was, by her order, proclaimed heir to the throne.

It is however stated in the Tárikh Maajem, that Behmen, towards the end of his life, placed the diadem of sovereign sway on Dáráb's head; as the author of the following lines asserts:—

"When twice sixty years had passed over Behmen's head,
"He suddenly sank down, like a fish into the net.
"Although Dáráb, his son, was yet of tender years,
"He nevertheless appointed him his successor to the throne,
"And thus addressed him:—'This empire, so mighty and renowned,
"Which is famed among all the princes of the earth,
"I have transferred, by my virtues and power,
"Like a precious ring to ornament your finger.
"Act also according to the dictates of prudence and reason,
"That your dignity may long time remain.
"In case you pursue conduct of a different kind,
"The empire of Kai Khusrau will not become you.'"

Among the eminent sages contemporary with Behmen, one was Zimokrates, and another Bokrát the Physician; both of whom this prince held in the highest estimation and honour: he derived illumi-

nation from the effulgent science of these great philosophers, and thereby originated wonderful propositions and brilliant observations. It is one of Behmen's sayings, "A man's rank is elevated by his generous deeds:" these truly supply the most powerful motives for shewing honour, and testifying respect to the great; for whoever opens the door of munificence to the meritorious or the necessitous, the Almighty expands before him the gates of wealth and the mansions of happiness:—

"Glory is as the palm of the hand, and liberality its fingers.
"Of what service is the palm, if it be devoid of fingers?"

He has also said, "The remembrance of a service rendered is the fruit of the tree of life." It remains not concealed from the penetrating genius of those who reside in the regions of prudence and reflection, and the inhabitants of this abode of existence and corruption, the results of the seven planets and the four elements, that although the prophets of old, the primitive kings, and sage philosophers, profoundly considered how they might keep off Abú Yahíá (the angel of death), yet no created Being within the wide extent of experience has been able to place the hand of resistance on the front of destiny, nor could any one of them prolong his existence a single moment beyond the appointed time. This door being closed against them, they

entered on another mode of effecting their purpose: they knew that the acquisition of lasting fame and eternal glory form a second life; and therefore, exerting themselves in this view of the subject, they embellished and adorned the pages of their exalted volumes, the records and memorials of greatness, with the most eminent virtues and the most transcendant endowments: they ornamented and embroidered the mantles of splendor and the turbans of glory with the qualities most deserving of applause and admiration, and have thereby consequently attained to immortal life and everlasting fame.

Another of his sayings is, "Mildness is the key to prosperity;" that is, Mildness of speech is the key to salvation, and a sweet tongue is the key to the lock of safety. An unfeeling nature and a corrupt heart cause the foundations of happiness to be annihilated, and the props of dignity to be destroyed; whereas mildness, humility, gentleness, and equanimity, strengthen the sources of prosperity, and prepare the means of stability of reputation. Severity and harshness scare away friends; but gentleness and kind words convert even foes into friends. The Almighty has said to his Prophet: "Assuredly, if "thou be harsh and hard-hearted, all will flee away "from thee."

This prince also said: "To put in practice what

" has been already tried, and proved useless, is to " throw away life."

He also said: " The first of virtues is justice; " and to avenge on the oppressor the wrongs of the " oppressed is the first of noble qualities."

ACCOUNT OF RUSTAM DASTA'N, AND HIS CATASTROPHE.

The historians and genealogists of Ajem trace the lineage of Rustam to Jemsheed; but his dignity was so transcendent, that he stands not in need of eulogium or panegyric. His brother, by his father's side, was Shighád, an exceedingly envious and malignant man: he was married to the king of Kábul's daughter, and resided in that country. This prince, through the pressure of paying tribute, and Shighád, through excess of envy and malignity, both joined in censuring Rustam, and conspiring against him: therefore, in pursuance of a mutual understanding, the king of Kábul publickly commanded Shighád to depart from his capital; on which he turned towards Sístán, where he had the honour of visiting his father and brother. As Rustam regarded his brother's arrival as an event worthy of distinction, he inquired, " What circumstance produced the dispute between yourself and the ruler of Kábul?" Shighád replied: " When your ambassador arrived " from Sístán, to demand the tribute of Kábul, the " traces of aversion first became visible on the

"king's forehead, so that he began to seek pre-"tences for evading the customary payment. On "my cautioning him against opposition to you, he "grew exceeding angry, and began to reproach me "in these words: 'If you had deserved to be reck-"oned amongst the Children of Adam, assuredly "your father would never have driven you from "his presence: you have long talked incessantly "about Rustam, and pride yourself on being his "brother; but in me behold one braver by far than "he, and with more extensive dominions than that "vile fellow's.' After many similar harsh expres-"sions, the wretch expelled me from his kingdom, "and sent me away to my brother." Rustam, highly incensed at such a recital, instantly issued orders for assembling his army, to make an expedition into Kábul: on which Shighád thus spoke to the champion of the world: "Who is the king of "Kábul, that you should proceed against him with "such mighty forces and preparations, and set "such account on his prowess? It is therefore "most advisable not to allow yourself any delay, "but to set out alone to that place. I also will "go in your train. Be assured that the very ru-"mour of your approach will either force him to "flee to some distant part of the world; or he will "hasten to declare his unconditional submission, "bearing along with him the sword and winding-

" sheet." Rustam, having assented to these deceitful representations of his hypocritical brother, set out for Kábul, accompanied by Zuwárah and the traitor Shighád, who had despatched a courier to inform the king of Rustam's approach; and in his Letter importunately urged him as follows: " It be-" hoves the king not to remit the least in the plan " we have arranged, but to prosecute it with the " greatest vigour, in order that he, being deli-" vered from Rustam's despotic sway, may pass his " life in uninterrupted security, reposing on the " couch of tranquillity." No sooner had the king of Kábul been informed of Rustam's approach, than he ordered deep pits to be dug in the Chár Bágh (Four Gardens), whither he proposed to conduct Rustam: in these they were commanded to place quantities of sharp instruments—javelins, spears, and such like; after which they were to cover up the pits with bushes and fagots, and scatter the dust of baseness in the eyes of magnanimity. As soon as Rustam reached the confines of Kábul, the king went out to meet him, his head and feet uncovered, having with him many precious gifts and offerings: he bowed his head to the ground, and clung to the robes of apology and pardon. Rustam however said to him: " There has been made a " representation concerning you, of such a nature " as to render it impossible for you to escape alive

" out of my hands." The king of Kâbul then took an oath, and said: " Whatever has been conveyed " to your noble and exalted hearing has never oc- " curred. I am your servant, and the kingdom is " yours." On this Rustam said, " Cover your head with the turban, and resume your boots:" but he answered, " It is impossible, until you deign to grant my request." Rustam having demanded what that was, the king said, " That you should deign " to visit my garden, so that I may receive you " with an entertainment suitable to your dignity." Rustam assented, and the king of Kábul led the way with great circumspection; whilst the credulous champion, heedless of the snare laid by his brother and the king, urged on his steed Raksh without apprehension: suddenly the rider and his horse were precipitated into one of the pits, and almost all Rustam's limbs were sorely wounded by the sharp-edged swords and pointed arrows. By a mighty effort, he succeeded in ascending to the brink of the pit; and at this moment the hypocritical Shighád drew near exultingly. Rustam said: " Lay my bow and arrows by my side; so that if a " wild beast should attack me, I may be able to " ward off that calamity." Shighád, who had still some seeds of affection planted in his breast, placed the arms before him as he desired; when Rustam, notwithstanding his feeble state, fitted an arrow to

the bow; and Shighád, alarmed for his safety[a], concealed himself, behind a neighbouring tree, from the champion's sight.

"On beholding this, Rustam raised his hand on high:
"Although exhausted, he with such force discharged the arrow
"That he sewed together Shighád and the tree.—
"Thus triumphed the hero at the moment of his heart's departing;
"Whilst Shighád groaned aloud from behind the deadly wound.
"The champion made but short mourning over him,
"And he thus spoke:—'Praise be to the Almighty,
"That I have ever been grateful to His providence!
"Even now, when my expiring life is seated on my lips,
"Two short nights have not passed over my unavenged wrongs.
"The Almighty has granted my wish before my death,
"To inflict the punishment due to this treacherous deed.'
"He ceased: his soul departed from the body,
"And multitudes mourned bitterly over the hero![b]"

(a) ازبیم جان may also mean, "through an evil conscience."

(b) "The history which Ferdausí gives of Esfendiár is extremely fabulous; and his hero Rustam is brought from that repose which a century before Kai Khusrau had deemed him entitled to enjoy on account of his great age, which was then four hundred, to fight one whom he loves and venerates; because the cruel and jealous Gushtásp, envious of Esfendiár's glory, had persuaded that prince to undertake the dangerous enterprise of bringing Rustam bound to his presence. The hero, who cannot submit to this indignity, engages Esfendiár, and slays him in single combat: he takes charge of his son Behmen, or Diráz Dast, who afterwards ascends the Persian throne; and on the murder of Rustam, makes war on his family, on the ground of revenging his father's death. In this combat, the family of Rustam is nearly destroyed; the aged Zaul made prisoner, and confined in an iron cage.—Ferdausí thus gives Rustam an antediluvian age, and ascribes to him all that tradition had recorded of a race of heroes that lived during the periods of which he writes."—Malcolm's *Persia*.

The compilers of past events relate, that as Dastán was one day sitting at table with Rodábeh, there came a raven, which, having perched on one of the turrets of the palace, began to croak aloud: on hearing this, Zaul burst out into exclamations of woe, whilst two rivers of blood streamed down his cheeks. Rodábeh, the mother of Rustam, thereupon asked him, "What has happened, that thou "art thus suddenly changed?" Zaul answered, "Yon bird unfolds a dreadful tale of woe, which "far exceeds every other, except the calamity of "famine." Rodábeh said, "What can this be?" Zaul replied: "I fear, if thy knowledge extend to "this matter, that the deluge of grief and misery "will commit the palace of thy existence as a prey "to the whirlwind of dissolution: the event which "has occurred is of such a nature, that although "thou mayest resign thyself to every expression of "grief and woe, it is all of no avail." After this, Rustam's mother became so urgent in her inquiries, that Zaul at last said, "Rustam, Shighád, and "Zuwárah, have transferred their substance from "this perishable abode to the everlasting mansions." Rustam's mother, on hearing this dreadful statement, sent forth a piercing shriek, which shook Zaul's firm palace to its deep foundations: then breaking out into groans and wailings, she said to Zaul, "O decrepit old man and frantic dotard!

"canst thou reckon the pangs of famine more in-"supportable than this calamity? I swear to God, "that I will no more eat or drink until the hour "of destruction overpowers me!" During seven nights and days she gave herself up to mourning and lamentations, and would not partake of food; but on the expiration of that period, being exhausted, she came by night into the kitchen; and as, through hunger, her eyes were unable to distinguish objects, she therefore stretched forth her hands in every direction to discover some kind of food: suddenly she put her hand on a dead serpent; and as she was conveying it to her mouth, a damsel, who beheld the circumstance, cried out, "Beware of "eating what thou holdest in thy hand! it is a "dead serpent." Rodábeh, having thus verified Zaul's saying, called for food: and no sooner had she eaten a few morsels, than her sight was restored to its former state.

After a few days, the account of Rustam's death having been spread through Neemrooz, his son, Farímarz, instantly assembled his rank-breaking soldiers, at the head of whom he advanced towards Kábul: and this having come to the king's knowledge, he also collected a numerous army, to encounter and oppose the invaders: on this, there ensued a dreadful combat, in which multitudes were slain on either side. Farímarz at last obtained the

victory. During the rout and confusion of the enemy, having taken the king of Kábul prisoner, he, with the lance of victory, immediately tore up the tree of his existence from the root: in this battle he also destroyed with the ruthless sword many of the king's relations and connections. Farímarz then conveyed his father's body to Sistán, where it was deposited in a vault: after which he ruled over Kábul and Zábul with absolute sway, until the fatal period when the whirlwind of adversity tore up from the root the tree of his existence, as has been before recorded in these pages. It is one of his sayings: "Every object is gratified through the expenditure "of wealth; excepting battle, which can only be "satisfied by the expenditure of life." By means of riches we may ward off every danger, excepting that of battle, which is to be appeased only by the peril and exposure of our precious lives and persons.

"Fix not thy heart on this revolving globe: it is merely the wheel
"Of a mill, turned by streams of blood issuing from the brave."

He has also said: "Well-directed reason is part of the power of the mighty." The sages of old have also said: The truly brave man should in like manner be prudent; for should he place his entire confidence in his prowess and might, he is unexpectedly assailed by some wound, which cannot be closed, and for which the physician of fortune is unable to find a remedy. It is proper to observe,

that the expression, "War is fraud," used by the Emir of the Faithful (on whom be benedictions and salutations!) to Amrú the son of Abdú, during the war of the Foss, is a sufficient and decisive confirmation of the above sentiment. He has also said, "The perfection of patience is the vanguard of victory;" that is, Whoever, in any transaction with friend or foe, displays forbearance and patience; and whoever, amidst the conflicts of adversity or the frauds of fortune, pursues the path of mildness and endurance; the tree of his deliberation produces, in abundance, the fruit of desire.

He has also said: "Every master who demands "from his servants tasks beyond their ability, by "such conduct furnishes them with an apology for "resistance."

"Practise only one pursuit; wield only one mace.
"There is an employment suited to the capacity of each:
"But when this claimant seeks that, and that other claims this,
"Then is there confidence on every side."

O intelligent expounder of abstruse difficulties, in comparison with the bright effulgence of whose mind the splendor of the sun himself is but a dark shadow, acquiesce in these illustrations and maxims! although thy penetrating mind be as the world-displaying solar goblet [c], reflecting on thy intellectual

(c) جام signifies 'a goblet' and 'a mirror:' the Eastern nations form these of all kinds of metals, as well as of crystal or glass, of many shapes, but generally spherical: they also give this appellation

mirror the secrets of Fortune and the mysteries of Fate, and profoundly versed in the pages of Wisdom:—

"The revolutions of Destiny are manifest to thy prudence:
"The difficulties of Fortune become light before thy firm resolve.
"Thy reason, from the purport of the celestial pages, has perused
"The volume of Fortune's secret purpose."

THE REIGN OF HUMÁÍ.

Some historians say, that when the imperial throne was graced by the happy presence of Humáí (called also Khánee), she diffused among mankind the auspicious tidings of justice and equity, by expanding before them the portals of mercy and clemency. When she had reigned five months, there was born to her a son of exquisite beauty, on whose happy brows were manifestly impressed the signs of authority and universal empire, with the characters of sovereign sway and regal virtues: as Behmen had ordered by his will, that if Humáí were delivered of a son, the crown should be placed on the infant's head. But, according to the saying, "The king-

tion to the celestial globe. According to them, Jemsheed, whom they confound with Bacchus, Solomon, and Alexander the Great, and also these personages, had cups, globes, or mirrors, by means of which they knew whatever occurred in the natural or spiritual world. The divining-cup of the Patriarch Joseph, and that of Nestor in Homer, on which all nature was symbolically represented, may have suggested this idea to the writers of the East.

dom is always a virgin," Humáí concealed her delivery from the people: and, after anxious deliberation, she determined on having a coffer made, and throwing it into the river, with the infant inclosed, and ample funds for his future support.—Firdausí says on this head:

" She was delivered of a son in secret, and spoke of it to none;
" And thus kept him long time concealed, during eight months.
" The child grew up, a strong resemblance of the departed prince.
" A beautiful casket was made of seasoned wood, lined with pitch and musk;
" Its inside was made soft with the brocade of Room,
" Its outside well covered with musk and wax.
" Inside, in the lower part, she made a couch for repose:
" The middle space was filled with diamonds of the finest water:
" They also fastened many princely gems
" Around the arms of the tender babe.
" When sleep had overpowered the child,
" His intelligent nurse broke out into tears.
" Gently, gently she placed him in the coffer,
" And wrapped him up warmly in the silks of Cheen.
" The head of the coffer was then made secure,
" With wax and amber, pitch and musk.
" The casket was borne out at the midnight hour:
" It was borne by one who suffered no moan to pass the lips.
" It was borne out from the presence of Humáí,
" And cast into the running stream."

In the Táríkh Gúzídeh, it is said that a certain fuller having found the coffer, took it up, and gave the child the name of Dáráb: and as, by divine providence, it so happened that the fuller's child, an infant of five or six months old, had been a few days

dead, he brought up Dáráb carefully. But Dáráb had no sooner arrived at maturity, than his royal and exalted nature, not enduring to bow the head to the occupation of a fuller and scourer, was solely intent upon military weapons and exercises; and through this bias he joined himself to some troops which his mother was sending against the people of Room. The commander of these forces witnessed, during their march, many proofs of his prosperity and good fortune: he also observed him to display in Room such incontrovertible demonstrations of heroic bravery, that, on his return to Húmáí's presence, he bore testimony to all that he had seen: on which, Humáí, after mature and earnest investigation, having clearly discovered Dáráb to be her son, withdrew from the sovereign power, and resigned to him the kingdom, with all her riches. The title of this princess is Cheher A'zád ('Of open or free countenance'); and tradition assigns her a reign of two and thirty years. The city of Harpaváigán, in the territory of Isfahán, is one of her works: but her chief work was the Hazár Sitún (Thousand Columns) of Istakhar, which was afterwards destroyed by Iskander of Room.

REIGN OF DA'RA'B, THE SON OF BEHMEN.

DA'RA'B, the son of Behmen, was a sovereign of great splendor, and a conqueror of extensive sway, who in a short period reduced to submission and obedience many refractory chiefs: even kings of mighty power reckoned their attendance on his court the source of glory and the guarantee of support: the only exception was Fílikoos [a], Prince of Room, who for some time bandied about the ball of contention in the plain of hostility, fixing the *chúkán* (bat) of resistance on the shoulder of opposition. Dáráb, being informed of his hostile purpose, gave orders for assembling the ever-victorious troops; and set out for Room with so immense a host, that the accountants of intellect and the calculators of imagination would be utterly confounded in endeavouring to estimate or describe its numbers and preparations. The Prince of Room also, having provided whatever was necessary for giving battle, departed from his capital to meet the invaders. When the two armies met, and their ranks were

(a) The Arab historians, not having the letter پ in their Alphabet, turned Phílippús into Fílibbús: this latter, by an easy and customary permutation of letters of the same organ, was changed into Fílifoos: and as the *Fé* and *Káf* differ only by one diacritical point, Fílifoos easily became, through the ignorance of the scribe, Fílikoos, and Fílkoos; which latter is the modern pronunciation.

marshalled in due order, the winged arrows conveyed the tidings of Fate, and the sharp-edged sword dissevered the visions of Hope :—

" The wooden fowl, with beak of iron,
" Gave chase to the pure bird of the soul ;
" The mirror-coloured water from the seas (of steel)
" Bore off the pearl of life, and swam away.
" Intoxicated must be the man who quaffs with me
" Wine from the cup formed of his enemy's scull !"

At last, through the gracious interposition of the All-powerful Lord, the gales of victory breathed on the army commanded by the successor of Gushtásp and Behmen. The soldiers of Room, unable to prolong the contest, fled in disorder; and Fílikoos himself, with a few who escaped the destructive sword, took refuge in a certain strong fortress which, in height and strength, rivalled the canopy of heaven. Fílikoos was here long besieged; but after a protracted blockade, Dáráb, by promises and threats, prevailed on him to descend from this impregnable fortress: and the Persian monarch, afterwards preferring the hall of banquet to the field of battle, demanded the daughter of Fílikoos in marriage ;—according to this saying: " He took the " kingdom by the edge of his sword, and gave it " away at the point of his whip." The kingdom of Room was thus given back to the king: but this condition was stipulated, that he should annually

send, from the riches of Room, to the royal treasury, a thousand golden eggs, each weighing forty mescals. The affairs of the kingdom being settled in this manner, Dáráb directed the reins of expedition towards the royal residence, bringing along with him, to Irán, the illustrious daughter of Fílikoos: but when the step of majesty approached the carpet of society, an unpleasing odour from the queen's mouth so affected the monarch of Irán, the sovereign of the human race, that he conceived an aversion towards her, and therefore sent her back to Room. At this period the illustrious princess was pregnant with Iskander; and her father, to save his reputation, not only kept the matter from being made public, but endeavoured to suppress the secret circumstance altogether. After this event, when fourteen, or, according to others, twelve years of Dáráb's reign had passed, (for the writers of Room differ on this head,) he named, as successor, his son Dárá, whom he loved exceedingly, and called after his own name. Shortly after which transaction, "he beat the drum of removal with the drumstick [b] of departure." It is one of his sayings: "An enemy "who smiles on you is like the colocynth, the "leaves of which are green, but the taste deadly;"

([b]) "دوال, among its other meanings, signifies 'a drumstick:' it is in common use, though not noticed in the Burhán-e-Káti."

that is, An enemy who appears before you with dissimulation and smiles resembles the colocynth, which is externally of a vivid green, with leaves of beautiful verdure. How then can a prudent man be deceived by its external hues, and sit down regardless of its internal essence, baneful as deadly poison or the sharp-edged sword? That person only is truly sage, who, on witnessing in his enemy flattering attentions, kind declarations, and a smiling countenance, employs the more earnestly the bow of fraud and policy, and observes more attentively the safeguards of caution, so that he may remain securely protected against every calamity. Dár-abjard is one of this prince's monuments: and, among the divinely-inspired Philosophers, Afflátún was contemporary with him.

THE REIGN OF DA'RA', OR DA'RA'B,

THE SON OF DA'RA'; ALSO STYLED, DA'RA' THE LESS.

This prince was so depraved in disposition, and harsh in nature, that most of the princes and nobles of Irán, being hurt at his conduct, addressed Letters to Iskander, promising him their unanimous support, and thus inciting him to claim the kingdom. Upon this, Iskander discontinued the tribute of the golden eggs, which had been regularly sent by his father to

the royal treasury of Dáráb: and Dáráb, on witnessing this appearance of hostility, sent an ambassador to claim the customary tribute, to which demand Iskander thus replied: "The vital bird of him who "sent the eggs has deserted the cage of the body, "and winged its flight to the nest of eternity. Time "has now introduced a different regulation; and "although that fowl's nature supplied the golden "eggs, Fortune has now folded up the ancient carpet, "and furnished a new one for this new reign." Dárá, incensed at this answer, sent, a second time, a ball, a bat, and a quantity of *sesamé*, with this message: "Iskander is as yet a stripling; playing "at ball suits him better than grappling with men: "the sesamé is an emblem of the number of our "troops and the multitudes of our forces, as for "every grain we have a thousand rank-breaking "heroes. Should Iskander's final object, in deferring the payment of the tribute, proceed from "confirmed hostility, a spirit of revolt, or aspiring "to our crown, he must immediately turn away his "mind from such a purpose; or, by the grasp of "our fortune, and the powerful arm of our prosperity, we shall hurl him into a state of irretrievable calamity and destitution, just as the unresisting ball is impelled with a revolving motion "from the curve of the chúkán." Iskander wrote in reply: "Your message presents to my mind a

"propitious omen; for I trust in God, that as the "circumference of the *saulaján* (bat) envelopes the "globe of the ball, so shall my sovereignty be cir- "cumscribed around the centre of your realms. In "return for the sesamé, I send you coloquintida, to "intimate, that your palate shall soon be embit- "tered by being forced to partake of the coloquin- "tida of our victory; and that the floor of your "palace, from the trampling hoofs of our steeds, "shall become of the consistence of antimony and "collyrium." In short, the two monarchs having put in motion the troops of Irán and Room, after traversing many regions, committed the decision of the great question to the issue of battle and slaughter. Fortune demanded back the restitution of her deposit; and the messenger of Destiny came to the camp of Dárá with this decree, "Every soul must taste of death:" for on the day of his escape from the field of battle, while he reposed in his durbár, two persons of Hamadán[*], of the number of his chamberlains, who were distinguished by confidential intercourse and accumulated honours,

(*) Hamadán, about 300 miles N.W. of Isfahán, either stands upon, or very near, the site of the ancient Ecbatana. The inhabitants still shew the tombs of Esther and Mordecai. It was the favourite summer residence of most of the sovereigns of Persia, from the days of Dárá to the time of Jenghíz Khán. During eight months of the year the climate is delightful; but in winter the cold is excessive. The town contains at present about 40,000 inhabitants.

issuing forth from the ambush of disloyalty, rent his bosom with their traitorous poniards, and fled to Iskander's army. The sovereign of Room being informed of this event, hastened with all speed to the pillow of Dárá. The heir to the realms of the Kaiánian line, who had still a spark of life remaining, heaved a cold sigh, having contemplated on the pages of his present state, the image of his enemies' exultation; according to the saying: "The life of "man, if prolonged even for one day after his enemy's "death, is regarded as a great advantage." Iskander placed on his lap the head of Dárá, and, kissing it repeatedly, declared, with solemn oaths and sincere protestations: "I was unacquainted with this plot, and never sanctioned such a proceeding." As Dárá had received a deadly wound, and all hope of life was now cut off, he therefore entreated Iskander to retaliate on his assassins, to bind himself in marriage to his daughter Rosheng, and not invest a stranger with dominion over the Princes of Farsistán. Iskander cheerfully accepted these testamentary instructions, and undertook to fulfil all his requests. The following are Dárá's last words:

"Thou art now preparing for this suitable deed,
"As thou expellest me from my kingdom.
"If thou place on my head a crown of jewels,
"Such is not the condition fit for sovereign rule.
"I once had sway over fortune myself; yet
"Such has been my departure from the world.

"When my sire was passing away from hence,
"He thus addressed me: 'O light of thy father's eyes,
"My death affords thee a sufficient lesson:
"The world supplies sufficient memorials to all.'"

The preceding brief account is taken from the Táríkh Maajem; and whatever is related more at large, on this head, in the Mabsút[b], shall, through the assistance of the One, Mighty, and Glorious God, be recorded in the life of Iskander.

The reign of Dárá the Less continued fourteen years; and the following are some of his memorable sayings: "Thou shalt not covet to possess what-"ever thou hearest of." Also this speech: "My "brother! behold me, who was once king of kings "and monarch of the seven climates, now wounded, "lying on the earth, uncheered by friends, deserted "by favourites! My kingdom is gone, and death "draws nigh. Take warning by the spectacle you "now behold, before you yourself become a spec-"tacle for others;" that is: Although by strength, dominion, superiority, and distinction, you should become master of the lofty dome—if you were raised in elevation to an equality with Suhail and Suhá—if the lofty skies formed the roof of your

([b]) Mabsút, a work composed by Bezdávi, in eleven volumes.—This title means, in Arabic, "Extended." According to D'Herbelot, these volumes contain a complete course of Theology, in accordance with the principles of Abú Hanifa, the celebrated Muhammedan Doctor, who was born at Kufa, in the year 80 of the Hejira.

palaces and courts, and this wide expanse were the place of exercise for your steed—if you drew from your scabbard the sabre of the sun, and interposed the lunar disk as a defence for your head—you could neither avoid the arrows of Fate, nor retard the wounds inflicted by the sabre of the Angel of death.

" Every particle, in the atmosphere or the plains,
" Is a Kaikhusrau, a Kaikobád, or a Feridoon.
" Through this stern murderer, that is, the revolving sky,
" This world is not of earth, but a vase filled with blood."

THE REIGN OF ISKANDER.

The name of Iskander, in the Ionian language, signifies Aksheed Roos, that is, Fílusúf: which word is abbreviated from Fíla Súfa; as the Ionians call love, 'Fílá,' and wisdom, 'Súfá;' according to which etymology, Iskander means "A lover of wisdom."

" When Iskander became master of the world,
" He exerted himself to acquire wisdom and a glorious name:
" During the day, the dispensing of justice engaged his attention;
" His employment from night till morn was the repetition of prayer.
" Although he exerted himself in the feast and warlike enterprise,
" The attainment of science formed his glory and delight:
" On those who were conspicuous for merit he bestowed silver and gold,
" And repelled the abject in mind far from his doors:

"He esteemed the accomplished in science as his own soul,
"And raised their banners beyond the lunar sphere."

Many of the assayers of the currency of merit, and several of the diamond-merchants of the precious gems of virtuous qualities, give Iskander the title of Zu-ul-Kurnain the Less: according to them, Zu-ul-Kurnain the Elder constructed the barrier called the Wall of Gog and Magog: this personage is honourably[a] mentioned in the glorious Korán, the

([a]) "The Jews will ask thee concerning Zu-al-Kurnain. "Answer, I will rehearse unto you an account of him. We made "him powerful in the earth, and we gave him means to accomplish "every thing he pleased. And he followed his way, until he came "to the place where the sun setteth: and he found it to set in a "spring of black mud; and he found near the same a certain "people. And we said, 'O Zu-al-Kurnain! either punish this "people, or use gentleness towards them.' He answered, 'Whoso-"ever of them shall commit injustice, we will surely punish him "in this world; afterwards shall he return unto his Lord, and "He shall punish him with a severe punishment. But who-"soever believeth, and doeth that which is right, shall receive "the most excellent reward; and we will give him in command "that which is easy.' Then he continued his way, until he came "to the place where the sun riseth: and he found it to rise on "a certain people unto whom we had not given any thing where-"with to shelter themselves therefrom. Thus it was; and we "comprehended with our knowledge the forces which were "with him. And he prosecuted his journey from south to north, "until he came between the two mountains; beneath which he "found certain people who could scarce understand what was "said. And they said, 'O Zu-al-Kurnain! verily Gog and "Magog waste the land: shall we therefore pay thee tribute, on "condition that thou build a rampart between us and them?' He "answered, 'The power wherewith my Lord hath strengthened "me is better than your tribute: but assist me strenuously, and "I will

admirable code of equity; and in our preceding pages some of the acts of that mighty character have been set forth. On the whole, from the narratives of the historians of ancient deeds and the compilers of past events, it has been pourtrayed and recorded on the tablet of the mind and the pages of the soul, that Iskander the Macedonian, sometimes styled the Roomite, Zu-ul-Kurnain the Less, and the Ionian, was a sovereign of exalted power, dignified as the heavens; a victorious and fortunate monarch, the accounts of whose prowess are celebrated and diffused over the whole earth; and the fame of whose munificence is indelibly

"I will set a strong wall between you and them. Bring me iron, "in large pieces, until it fill up the space between the two sides of "these mountains.' And he said to the workmen, 'Blow with your "bellows, until it make the iron red hot as fire.' And he said "further, 'Bring me molten brass, that I may pour upon it.' Where-"fore, when this wall was finished, Gog and Magog could not "scale it, neither could they dig through it. And Zu-al-Kurnain "said: 'This is a mercy from my Lord; but when the prediction "of the Lord shall come to be fulfilled, He shall reduce this wall "to dust: and the prediction of my Lord is true.'"

Sale's *Koran*, vol. II. ch. xviii. p. 120.

"Derbend, the capital of Daghestán, stands on the site of the ancient Albania, a city supposed to have been founded by Alexander the Great. It is situated on the western shore of the Caspian, in lat. 41° 52′ N., surrounded by a wall and towers; but the citadel, which occupies the summit of a rock, is at too great a distance either to protect the city or cover the harbour. Part of the celebrated wall of Gog and Magog, said to have extended to the Black Sea, is still to be seen near this fortress: it is of great solidity; and runs in a western direction, over high and almost inaccessible mountains."—Kinnair's *Persia*.

inscribed and depicted on the records of renown: in the area of heroism he fearlessly grappled with the lion; and in the field of battle wielded the sabre with both hands:

"In a hundred thousand generations of this foot-pacing sphere,
"No cavalier like him has entered the lists of Fame."

His victorious arms were carried to Khatáy and Khoten, and from thence to Sind and Hindustán: his uncontrolled dominion extended over mountain and plain, over the expanse of land and sea.

There exists among the principal historians great disagreement about his descent; and there are, also, conflicting reasons assigned for the title of Zu-ul-Kurnain. Some eminent genealogists maintain Iskander to be the son of Dárá the Elder, as mentioned in that prince's reign: the same writers also assert, that he by force made himself master of Rosheng, daughter to Dárá the Younger; but the writer of this work thinks that an imputation made by sensible people about an alliance formed by a god-fearing, pious monarch with his brother's daughter must appear equally improbable and incredible; unless they argue that,in the ancient religion, such a practice had been allowable—a supposition by no means free from difficulty. Some historians assert that Fílikoos gave his daughter in marriage to Bázur, king of Iskanderieh, in order to remove every cause of hostility between them; and that

Bázur, from some secret motive, shortly after sent back his royal consort, then pregnant with Iskander, to her father's court. During the journey, the princess was delivered of a son; whom, when born, she wrapped up in swathing-clothes; and, partly through grief, partly through indignation, exposed him in a part of the desert near which there happened to be a pasturage for sheep. It was so ordained, by the divine influence of the Creator of flocks and the Producer of cattle, that a sheep belonging to that flock came from time to time, as occasion required, to the spot where Iskander lay, and suckled him. The owner of the flock, an aged woman of sagacity, observing the disappearance of the animal at stated times, was convinced that her departure and return must be connected with some extraordinary cause: she therefore followed the sheep, and was thus enabled to behold Iskander: her intelligent soul quickly comprehended that he was a tender shoot from the parterre of glory and splendor; she therefore took him to her abode, and there paid the greatest attention to his nurture and education. As soon as he arrived at the commencement of years of discretion, she committed him to the care of an experienced instructor; so that, in a short time, his mind became adorned with the embellishment of virtue and polished manners.

In the course of these events, the governor of the

country, being displeased with Iskander's tutor, ordered him to leave that territory: in consequence of this, Iskander and his tutor departed from that country, and happened to take up their abode in the city where Iskander's mother resided. One day, the queen's eyes having accidentally glanced on him, from the intuitive perception of royalty she conceived a suspicion of his being the child whom she had exposed when returning to her father's court: she therefore brought Iskander into the king's presence, and described all that had occurred. Fílikoos, who had discovered in the youth's physiognomy the characters of valour and the indications of heroic bravery, inquired minutely about the place of his birth. Iskander related his story from the very commencement, as the aged woman had unfolded it to him; and by this recital the king and his daughter, passing from the first step of suspicion to the height of conviction, became rejoiced and happy. As the king had no heirs male, he therefore turned all his attention to completing the education of Iskander. At this early period, the young prince refreshed the senses of the king with the fragrant gales of royalty, proceeding from the bowers of virtuous habits and admirable morals: even during his minority, the traces of universal dominion were discernible, whether he moved or reposed: the aspect of the star of victory shone from

his auspicious countenance and happy presence, like the sun in his meridian splendor: the tidings of the morn of triumph and prosperity were evidently impressed on his forehead, lucid as Jupiter, and on his features, effulgent as the sun. As the king found him

" Of heart-delighting manners and soul-cheering speech,
" Of boundless reflection and numberless accomplishments,
" Liberal to all, superior to the whole world,
" Perfect in all exercise, and master of every science,"

he therefore declared him his successor; and the tongue of Fame thus described him:

" The Almighty has placed the diadem on Iskander's brow,
" As He well knew his virtues entitled him to legal sway."

As soon as the royal diadem had received splendor from Iskander's brow, Fílikoos issued positive injunctions, that the royal train, all ranks of people, all orders of men, in short, all his subjects, should regard prompt obedience and submission to all Iskander's ordinances and prohibitions, as indispensably necessary: they were on no account to remove their necks from the collar of allegiance or their heads from the halter of obedience; and under no pretext turn their feet from the limits of fidelity, or step aside from the path of loyal attachment: also, on whatever point he intimated his pleasure (which should be conformable to the will of God, and agreeable to the maxims of royalty), they were to gird their loins with the zone of exertion, and

hold it as criminal to deviate from his commands. Fílikoos, having observed the happy disposition of the youthful favourite of Fortune, like ductile wax, adapted for receiving the impression of good counsel, moreover added: "My son, it is necessary that, "according to the maxim, 'A generous child will "follow the example of his noble-minded sire,' in "the principles of government and authority, and "the rules of dominion and sovereignty, you should "imitate the select memorials and admired qualities "of your forefathers, adopting as your model and "guide their triumphant customs and laws; also, in "the laws of dispensing justice and protection to "your subjects, you are not to deviate from the "rules and precedents of your ancestors; so that "the light of your excellent qualities, and the me-"morials of your virtues, may, like the bounty of "the sun, be diffused and celebrated over the whole "earth; so that the basis of your grandeur, and "the majesty of your power, should continue to "gain daily accessions of strength, and a solidity "greater than words can express. As it is indis-"putably true, that the columns of royalty and "sovereignty, as well as the foundations of splendor "and regal dignity, acquire stability and perma-"nence from proofs of equity and justice, and from "the arrangements for their impartial dispensation "and the protection of subjects, it is therefore

" necessary that the tree of equity and decision " should be flourishing and productive, and main- " tained in a state of verdure and irrigation.

" Act with justice; for in the kingdom of the heart
" The just man knocks at the door of prophecy [b].

" Be also assured, that the standard of faith and " the banner of orthodoxy cannot be elevated or " kept in progress, in the exercise of sovereign " authority, the due administration of affairs, and " the termination of important objects, without the " admixture of mercy, clemency, severity, and " punishment:—

" From joy of beholding thee, at one time let the tulip expand its face;
" At another, let the narcissus, in alarm, droop the head;
" At one time, let the earth, from terror of thy sword, be like vermilion;
" At another, from thy prowess, let vermilion assume the hue of stone.

" Bestow unceasing exertions and devoted earnest- " ness in giving effect to the decisions of the sacred " Law, and elevating the standard of Faith. Whereas " the guarding of the realm, and the security of " the public roads, cannot be effected, or ever " imagined possible, without experienced agents, " both infantry and cavalry, you must therefore " pay suitable attention in finding out, and engaging

([b]) That is; in the grateful affections of mankind, the just monarch ranks as the prophet.

" in your service, persons eminent in arms: for the " eloquence of their swords, in the day of battle " and the hour of encounter, serves as the proper " interpreter to the oracles of victory: therefore " throw open to such as these the portals of aid " and the acquisition of honours. You are also to " regard, as an incumbent duty, the exhibition of " respect, to the utmost of your power, to the " professors of the pen; as the point of their " *Kulm* is the index to the journal of authority and " talent. Never remit or suspend your efforts in " conciliating men of science and persons of merit; " for the applause and respect of such characters " constitute the premises to happiness, and the " keys to honour. Take care to distinguish, by " unbounded attentions and unlimited munificence, " the pious, the Dervishes, the Fakírs, and the re- " tired saints, who are unceasingly occupied in the " performance of devotion, and the constant dis- " charge of religious duties: entreat assistance from " their souls, endued with miraculous powers.

" Display, on every occasion, a zealous regard " for the improvement of the people's resources, " and the successful accomplishment of their hopes: " by the resplendent polish of equity, wipe away the " dust of tyranny and the gloom of oppression from " off the mirror of their condition: and, in the ad- " ministration of justice, make no difference between

" rich and poor, noble and ignoble, Turk and Per-
" sian, the near at hand and the remote, the resident
" and the traveller, the cultivator and the soldier.

" Besides appointing chosen men and experienced
" warriors as governors of provinces and com-
" manders of castles and forts, you must on all oc-
" casions rigidly adhere to the maxims of superin-
" tendence and vigilance, and the dictates of caution,
" which should be constantly kept in view.

" In the course of all transactions, whether of
" general or particular import, studiously avoid
" procrastination and negligence. Let not the op-
" portunity pass by unheeded; but, with the force
" of your well-tempered poniard and flame-shower-
" ing sabre, purify the area of your dominions from
" the uncleanness of opposition and the contamina-
" tion of sedition, so effectually, that there shall re-
" main neither mark nor vestige of the signs of con-
" tumacy or the practices of revolt; in order that, by
" such measures, every part of your realm may be
" delivered from the fear and alarm of robbers and
" revolters, whilst you inflict immediate punishment
" and overthrow on the wicked and turbulent.

" Permit not the form of the desired object, nor
" the countenance of the beloved, of any deserving
" character, to remain concealed behind the veil of
" refusal or the curtain of delay.

" Extend not the hand of oppression to the pro-

" perty of the humble; and never regard with in-
" difference the morning sigh of despair, proceeding
" from the afflicted heart:—

" Look well that thou raise not thy hand to oppress;
" For the cultivated country, through injustice, becomes a desert."

" Terminate every affair, whether of a private or
" public nature, according to justice and equity:
" give convincing proofs of summoning into your
" presence the rayás and the helpless, who, through
" the attacks of the beak of the eagle of adversity,
" have, like the stars of the Great Bear, been scat-
" tered about, and become wanderers in every re-
" gion: bestow on them an arrangement and union
" like the cluster of the Pleiades; and, having
" placed them in the shadow of benignity and
" mercy, nourish them with the advantages of
" abundant munificence and the revenues of bound-
" less liberality: appease their thirst from the deli-
" cious reservoirs of bounty and the grateful foun-
" tains of compassion.

" Repel the revolutionary hand of the innovator
" from the skirt of the feeble and helpless; and
" thus certainly you shall not remain devoid of the
" ornaments of kingly virtues and royal qualities:

" So shall the fame of thy glory be spread on every side,
" And the remembrance of thy good deeds become thy monument."

Fílikoos, on terminating his precepts and instructions, seated Iskander on the throne, and placed the royal diadem on his head.

In other Histories, there are so many different accounts respecting this prince, that it would be equally tedious and painful to enumerate them. The opinion of Imám Shams-ud-deen Mohammed, the son of Mahmúd of Suhreverd, (whose spirit may God cherish!) among the statements relative to Iskander's descent, inclines to the following—that he was the legitimate son of Fílikoos; as related by him in the Nazhat-al-Urwáh (the delight of Spirits), a work which contains the Lives of the Philosophers and the history of eminent men. He says, that when seven years of the reign of Fílikoos, the father of Iskander, had elapsed, he was suddenly slain by the sword of hatred; and that the cause of his assassination was in this manner:—One of the nobles, by name Kuloos[c], fell in love with the mother of Iskander, the august spouse of Fílikoos; and exhibited the ardour of passion to such a degree, that he was unable to eat, sleep, or enjoy any kind of happiness or repose:—

"It is love which robs the male lion of his strength,
"And from which proceeds hostility, aggravated in a hundred ways;
"Which at one time shews friendship; at another, soothes the soul;
"It sometimes breathes hostility; at other times, the odour of blood."

Although Kuloos employed all means to attain

(c) Such is the name given by Persian Historians to Pausanias, who put Philip to death, in consequence of an unpardonable insult.

his object, by presenting to this virtuous princess, money, precious-stones, and costly dresses, he made no progress, neither did his deceitful flattery produce any impression on the queen; and whereas her sentiments were the perfection of chastity and propriety, she interposed every resistance; therefore the resolution of slaying Fílikoos, seizing the kingdom, and getting the queen's person into his power, took such possession of his impure soul, that he watched a favourable opportunity for accomplishing his designs. About this time Fílikoos despatched one of his generals, with an army of chosen warriors, to repel the son of King Kilátoos, then in a state of revolt; and Iskander had also been detached with a division of lions, the lairs of intrepidity, to attack the city of Bárfous. When the dispersion of the army (an event long earnestly desired by Kuloos) had been ascertained, he collected around himself a number of persons prone to turbulence and treason, to whom he communicated his plans; and rushing suddenly on Fílikoos from every quarter, overpowered him with many severe wounds. The people of the city, and the few remaining soldiers, were stupified with amazement: they however bore away their nearly-murdered prince from the fatal spot to his palace. Fate decreed, that on this very day Iskander should arrive in the city; who, on learning the dreadful occurrence, instantly

repaired to his father's palace. He there beheld his mother grasped and seized by Kuloos. Iskander forbore to use his sword, lest he should unfortunately wound his mother: on which the queen immediately implored his aid, and reproached him, saying: "If I be the cause of your delay and want "of zeal, as I have no longer any attachment to "this world, it is therefore most advisable that you "deliver me as quickly as possible, by some means, "from the hands of this wretch." Whereupon Iskander, with one blow, having nearly consigned Kuloos to destruction, hastened to his father's pillow, the sun of whose life verged on the eve of death and dissolution, and said to him: "Arise! take vengeance on your enemy with this sword." Fílikoos accordingly arose, and with his own hands terminated the existence of Kuloos; and then summoning into his presence the officers of state and all ranks of the people, commanded them to inaugurate Iskander. After this he ordered Aristú to appear; and, placing Iskander's hand in that of the sage, gave him full instructions respecting the superintendence of the young prince, and then bade adieu to this perishable world. As soon as Iskander had terminated his father's funeral ceremonies, burial, and mourning, he rose up amidst the assembled nobles, and thus addressed them: "Be it "known to you, O chiefs! that your sovereign has

" folded up the carpet of life, and departed, like the " kings of old. I possess neither power nor autho- " rity over you, for I am as one of yourselves: what- " ever undertaking you engage in, I shall always " afford you my strenuous aid and co-operation, and " ever adapt my inclinations to your desires; and in " no affair will I oppose you. Hear now my words, " attend to my counsels, and regard me as a sincere " monitor: this purpose of mine has long been " known to you, even during my father's lifetime. " Now, therefore, select some one from amidst " yourselves, as your ruler and supreme governor, " who is most eminent for piety to God, compassion " towards all ranks of people, and mercy to the " weak and helpless; one who will divide with " strict justice and impartiality amongst you the " spoils taken in war; a person from whose vices " you not only have no cause of alarm, but, on the " contrary, from whose virtues you may expect all " that is good."—Such was the long and copious speech of Iskander; a copy of which, at full length, is found in books of moral philosophy. Those present, on hearing from Iskander such words as they had never before heard from former kings, were struck with astonishment, and said: "We have " listened to your heart-delighting words, and we " accept the counsel you give us: we therefore " commit to your profound understanding the duties

" of sovereign power and dominion. May you, for " countless years, in the enjoyment of glory and " prosperity, rule over us with regal sway! We " know of no person so suitable as yourself, to dis- " charge the functions of royalty." They then arose, and with perfect attachment began the ceremony of installation; and, having ratified their allegiance by oaths, added lustre to the royal crown by placing it on his auspicious brows. Iskander, having made them all partake of his munificence and bounty, despatched Letters to all parts of the kingdom, in which he exhorted the people to acknowledge the Unity of the Supreme God, and forbade the worship of idols and statues. He next ordered his army to be assembled, and, in the presence of all the soldiers, issued these commands: " Whoever commits oppression, or assigns equals " to God, let the warriors eradicate the depravity " of that person's nature with the blows of the " sabre, the lance, and the blood-shedding poniard." In compliance with his orders, the victorious troops marched from every quarter, and assembled at the door of the pavilion solidly-founded as the heavens: their chiefs were distinguished and exalted by robes of honour and costly presents, and strict injunctions were issued for supplying the hosts with pay and provisions. The people witnessed so many instances of the king's perfect liberality, heroic reso-

lution, exalted energy, joined with mercy to the weak and humble, and severity and wrath towards those who rebelled against the decrees of the Almighty, that although no individual could conceive even the tenth part of their amount, yet all were fully convinced that some important enterprise and great object would be accomplished by this prince. As Dárá, king of Ajem, deposited in the strong-hold of his treasury an annual tribute of a thousand golden eggs from Fílikoos, after that monarch's death he sent an embassy to claim the usual acknowledgment: to which demand Iskander thus replied: "The bird which laid the golden eggs has long since disappeared."—At this time there were many kings in the country of the Ionians who asserted their pretensions to paramount power and authority: Iskander, however, by blending mercy with severity, and promises with threats, reduced them to complete submission: after which, putting his triumphant banner in motion, he marched towards the West; and having brought all those regions under his dominion, returned back victorious and exulting. He next displayed his triumphant banner in Egypt; and in the seventh year of his reign built on the shore of the Green Sea (the Mediterranean) a tower of extraordinary height. He then turned towards the land of Syria; and from thence directed his march towards Armenia. The

haughty Dárá, being informed of this, became greatly alarmed, and wrote to the people of Tehrus as follows: "A report having come to our exalted "hearing of an inroad made by a robber who has "collected a multitude of thieves from various "quarters, you are hereby enjoined to seize on all "his associates, and to hurl them, with their arms "and cattle, into the sea; but their chief you are to "send, loaded with chains, to our presence. So "eminent are you for prudence and bravery, that "you cannot fail to execute this trifling commis-"sion: besides, as the robber is a contemptible "stripling from Room, we cannot excuse failure "or delay on your side, in the accomplishment of "this commission."

On Iskander's return from Armenia, he arrived on the banks of the river Astukhus, where he pitched his auspicious camp. Dárá, being still more alarmed at this intelligence, wrote him a Letter, to the following purport:—"From "the capital of the kings of the world, as long "as the sun shimes on the head of Iskander the "robber, &c. &c., let him know that the King of "Heaven has bestowed on me the dominion of "the earth, and that the Almighty has granted to "me the surface of the four quarters. Providence "has also eminently distinguished me with glory, "exaltation, majesty; and with multitudes of de-

" voted champions and confederates. A report has " reached us, that you have gathered to yourself " numbers of thieves and reprobates; the multitude " of whom has so elated your imagination, that " you propose, through their co-operation, to pro- " cure the crown and throne, lay waste our king- " dom, and destroy our land and people. Such " crude resolves are perfectly consistent with the " infatuation of the men of Room. It now behoves " you, on reading the contents of this epistle, to " return instantly from the place to which you " have advanced. As to this criminal movement " which has proceeded from you, be under no alarm " from our majesty and correction, as you are not " yet ranked among the number of those who merit " our vengeance and punishment. Behold! I send " you a coffer full of gold, and an ass-load of se- " samé; to give you by these two objects an idea of " the extent of my wealth and powers. I also " send you a scourge and a ball: the latter, that " you may amuse yourself with a diversion suitable " to your age; the former, to serve for your chas- " tisement." Zu-ul-Kurnain, having read and comprehended the contents of this epistle, ordered the ambassadors to be seized, and the executioner to be summoned to put them to death. Although the semblance was in truth contrary to his real

intentions, the terrified ambassadors entreated for mercy, and thus expostulated: "O king! why do "you adopt this extraordinary measure; and en-"deavour to establish this rule, by ordering the "blood of ambassadors to be shed? The mon-"archs of former times regarded those of our "profession as friends, and never committed injus-"tice towards us." Zu-ul-Kurnain replied: "Your "master styles me a robber, and does not acknow-"ledge me to be a king: therefore, if I act the "part of a robber towards you, I am not to be "blamed; but rather your lord, who has caused "you to fall into the hands of robbers." On this they answered: "O king! Dárá has never seen "you, nor been in your presence; whereas we "have been exalted by the permission of kissing "your feet: we therefore know you thoroughly, "and are sensible of your generosity. Shew mercy, "and bestow on us our lives, that we may make "known to him your understanding and excellent "qualities, your humane disposition and praise-"worthy attributes, and that we may testify your "deserts, and attachment to the bride of royalty." Iskander then answered: "Whereas you now ap-"proach by the door of humility and supplication, "I grant you mercy; and turn away from my pur-"pose of vengeance, that you may be thoroughly

"convinced of the extent of my forgiveness and in-
"dulgence." He then ordered the ambassadors to be set at liberty, and, by royal munificence and acts of liberality worthy of a sovereign, effaced all feelings of terror and alarm: after which he briefly answered the Letter of Dárá, in the following manner:—"From Zu-ul-Kurnain, to him who pretends
"to be king of kings—that the very hosts of Heaven
"stand in awe of him—and that the inhabitants of
"the world are by him enlightened!—How then
"can it be worthy of such a person to be afraid
"of a contemptible foe, like Iskander? Does not
"Dárá know that the High and Mighty Lord gives
"power and dominion to whomsoever He wills?
"and also, whenever a feeble mortal regards him-
"self as a God, and conqueror over the hosts of
"Heaven, beyond doubt the indignation of the Al-
"mighty brings down ruin on his kingdom? How
"can the person doomed to death and corruption
"be a God, he from whom his kingdom is taken
"away, and who leaves the enjoyment of the world
"to others? Lo! I have resolved to meet you in
"battle; and therefore march towards your realms.
"I profess myself the weak and humble servant of
"God, to whom I address my prayers and look
"for victory and triumph, and whom I adore.
"Along with the Letter in which you make a

"display of your great power, you have sent me a "scourge, a ball, a coffer filled with gold, and an "ass-load of sesamé; all of which I refer to good "fortune, and regard as auspicious signs. The "scourge portends, that I shall be the instrument "of your castigation, and become your ruler, "preceptor, and director: the ball indicates, that "the surface of the earth and the circumference "of the globe shall be under my lieutenants: the "coffer of gold, which is part of your treasures, "denotes that your riches shall soon be transferred "to me: and as to the sesamé, although the "grains are many in number, it is however soft to "the touch, and of all kinds of food the least "noxious and disagreeable. In return I send you "a *kafis* of mustard-seed, that you may taste "and acknowledge the bitterness of my victory. "And whereas, through presumption, you have "exalted yourself, and have become proud through "the grandeur of your kingdom, and pretend to be "a Divinity on earth, and have even raised to the "heavens this standard, 'I truly am your supreme "lord;' and although, by the enumeration of your "numbers, preparations, and might, you have en- "deavoured to alarm me; yet I confidently trust "in the interposition of divine providence, that it "will please the Almighty to make thy boasting

" attended by the reproach of mankind; and that in
" the same proportion as you have magnified your-
" self, He may bring on you humiliation, and grant
" me victory over you. My trust and reliance are
" in the Lord;—and so farewell."

The Letter, being sealed, was given to the ambassadors; on whom, at the same time, the king bestowed the gold sent by Dárá, and gave them liberty to depart. Iskander next directed his march to Azarbaïján; from which province he put to flight the governor appointed by Dárá; and slew such numbers of his troops, that, from the heaps of the slaughtered, the plains rivalled the hills in altitude. From Azarbaïján he next advanced with his army to Gilán, where he subdued many cities; but while thus engaged, on learning that his mother was lying on the couch of infirmity, he instantly returned to Makedunia. On his mother's recovery, he again moved with his forces, and halted outside a certain city belonging to Dárá. As the townsmen had shut their gates, and thus intercepted all ingress or egress, Iskander gave orders to burn down the city. On learning this, the inhabitants cried out for mercy, and exclaimed: " Our shutting the gates proceeds
" from the dread of being consumed by the burning
" rage of Dárá, and is not caused by hostility or op-
" position to you." Iskander replied: " Open your
" gates, as I will not enter into any city until the

" Great and Glorious God grant me victory over " Dárá. You all thoroughly know and acknowledge " my good faith and generous proceedings towards " those who place their heads in the halter of obe- " dience, and their feet within the circle of sincere " attachment." After this declaration, the townsmen immediately threw open their gates, and brought out all kinds of provisions and fruits in abundance. Iskander then continued his march with great celerity towards Farsistán; where he was met by Dárá, at the head of a mighty host, exceeding in number the leaves of the trees. Iskander having commanded his centre to be formed of flinty-hearted, steel-cased warriors, the two armies began to move like the angry waves of two contending oceans, encountering each other like mountains of iron: the atmosphere over the field of battle was covered with robes of black, from the dust raised by the combatants: through the alarm excited by the loud kettle-drum, and the sound of the brazen trumpets, the import of this text, " Truly the trembling of the great hour is an awful event!" removed the veil of scepticism from before the eyes of mortals, and revealed to their hearts the truth of this sacred verse, " The heavens were nearly rent asunder." The warriors of Room, animated by this text, " Help from God, and victory is nigh!" the blood streamed from the swords of the brave, like rain from the

clouds, and the emerald-coloured dagger elicited the vermilion gore from the bodies of the slain.

"The point of the lance, in unceasing motion, like the power of reason,
"Seeking for man, by penetrating his two eyes."

From the time the monarch of the planets came to the middle point of the emeraldine canopy and azure pavilion, until the hour when he inclined his head to the western horizon, and concealed his lucid, day-imparting countenance in the sable perfumed tresses of night, both armies excited the devouring blaze of death and contention, exhibiting a model of the infernal flames: the very earth, from the advance and retreat of cavalry and infantry, explained this text: "When the earth trembled with its violent commotions," the tongue of the sword adduced decisive proofs to the purport of "striking them on the heels and necks;" the surface of the plain was hid from view by the bodies of the slain; the vapours exhaled from the blood ascended from the back of the Terrestrial Fish to the face of the celestial Pisces.

"Both hill and plain resembled an ocean of blood;
"The face of the world was as night; the sword as a lamp.
"From the neighing of steeds and the dust of the armies,
"The atmosphere became black as an Ethiop's face.
"There descended and ascended, on the day of battle,
"Streams of blood to Earth-supporting Piscis, and clouds of dust to the Moon."

At last, most of the principal commanders of the army, and the chiefs and guards of Dárá, having fallen victims to the sabre, the arrow, and the poniard, the monarch of Ajem, the heir of the extensive realms of Feridoon and Jemsheed, seeing his state in this condition, betook himself to flight with a few of his confidential attendants, leaving behind his warlike stores, magazines, and such immense treasures, that Iskander was struck with awe on beholding them. Along with these, Dárá's wife, son, and daughter, were, through the grasp of Destiny, taken captive. In the course of his flight, Dárá came to a river covered with ice through the intense cold, which he crossed by himself: his attendants, who had escaped the slaughter, followed immediately after; but the ice not being strong enough to support their weight, they were almost all drowned. Dárá, on reaching his capital, devoted himself to finding a remedy for the state of his affairs: on consideration, it appeared most advisable to him to approach by the gate of humiliation and condescension, particularly as he knew Iskander to be distinguished for generosity of manners and perfection of virtues: having determined on this measure, he therefore addressed him in a courteous Letter, requesting the liberation of his wife, son, and daughter, and offering for their ransom

the riches left by his ancestors, with all the treasures he himself possessed in Farsistán.

Zu-ul-Kurnain, having read this epistle, directed his march towards Dárá; who had in the mean time sent to request assistance from the emperor of Hindustán. On this, the Foor of Hindustán despatched to his aid the chieftains of those regions, with innumerable bodies of cavalry and infantry, rank-breaking, man-slaughtering heroes. The two armies soon came to an encounter; in comparison with which the former was but as the sport of children. At last, two of Dárá's principal courtiers, urged on by their depraved natures and corrupt hearts, conspired to assassinate him; thinking by such a deed to procure the friendship of Zu-ul-Kurnain:—

"Alas! O vain imagination! O groundless hope!"

Before they could employ sword or dagger to effect their purpose, Dárá, perceiving the design of the traitors, reproached them with their ingratitude, and recalled to their minds how profusely he had lavished favours on them, during a continuance of many years. Last of all, he said: "Do not build on "my assassination as the means of recommending "yourselves to Zu-ul-Kurnain's friendship: he is a "sovereign; and although princes are sometimes "enemies to each other, yet they invariably put

" regicides to death, and look on it as unlawful to " spare the murderers of a king."

> " Our former friends pay no attention to any thing:
> " Whatever I utter makes no impression on them."

The two traitors, with the blows of their well-tempered sabres, soon hurled him to the ground, from off his fleet courser's saddle; but before the vital spirit departed, Iskander, having opportunely come up, raised on his knee that head which yesterday was adorned with the imperial diadem, and which to-day he beheld dishonoured and prostrate on the dust. Having wiped the dust off Dárá's face, and laying his hand on his breast, he exclaimed, with tears: " O king, if you banish alarm from your " bosom, and raise your head from the dust, I swear, " by the Lord of Heaven and Earth, that I will give " you back your kingdom, your treasures, and all " your possessions. Arise! Think no more of the " past: grieve not to excess at the occurrence of " calamity: for in the season of adversity princes " surpass all mortals in patience. Let me know " from what source this great calamity has befallen " a powerful monarch like you, that I may inflict " vengeance." Dárá kissed Iskander's hand; and placing it on his face, he wept, and thus made answer: " O Zu-ul-Kurnain! never permit pride or " presumption to find access to your soul: become

"not arrogant through the splendor of royalty. "When you observe how the world has treated me, "be apprehensive for yourself: place no reliance "on the permanence of worldly prosperity; and be "on your guard against the treasons of fortune "and the revolutions of life; for accidental reverses "allow no person to remain long in one state. "The following is what I expect, from the excess "of your goodness, and your perfect compassion— "that you regard my mother as your own; look "upon my wife as a sister; and bind yourself in "marriage to my daughter Rusheng." Iskander solemnly promised to execute all these requests: after which Dárá

"Numbered some few moments longer, and ceased to exist.
"The world said, with a smile, 'He, too, is now no more!' "

Zu-ul-Kurnain ordered the body of Dárá to be washed in musk and ambergris, wrapped up in funeral clothes of gold and silver tissue, and to be laid in a coffin set with all kinds of precious-stones: ten thousand soldiers, with drawn swords, marched before the bier: the same number followed it; the same on the right, and as many on the left. Zu-ul-Kurnain was enabled to commit to the tomb the body of Dárá in a manner suitable to the rank of a powerful king, in consequence of an agreement entered into with the chiefs and princes of Farsistán:

and no sooner had he terminated the funeral ceremonies, than they affixed to two gibbets, at the head of Dárá's tomb, opposite each other, the two false traitors who had conspired against their lord; and suspended them by the neck.

After this, Iskander married Rusheng, and bestowed the government of Fars on Dárá's brother. At this time, also, he became invested with supreme power over the ninety governors or princes who are styled Mulúk-i-Tuwáïf, or Provincial Kings. He also caused to be translated from the language of Fars, into the Ionian, books of medicine, astronomy, and philosophy; which translations they took into Ionia: but he committed to the flames the records of the Magi, laid their temples waste, and by such means destroyed all vestiges of that accursed faith. In the course of these events, a Letter to the following purport came to Iskander from his mother:—"From Rúkíá [d] to Iskander the feeble, "who by the supreme decrees of God has triumphed "over his foes and become master of their realms." After which were written the following sentences: "My son, avoid self-admiration and presumption, "for such sentiments would hurl you fromheaven "to earth: beware of avarice and sensual pursuits, "for they are destructive qualities. Despatch to

(d) According to Oriental writers, this was the name of Alexander's mother; called by the Greeks, Olympias.

" me, in a packet, by a single courier, all the " wealth which victory has made you master of in " those countries." Iskander, having assembled the learned men of his court, demanded of them the explanation of the mysterious request contained in the conclusion of the Letter, but all these eminent sages were obliged to confess their inability: whereupon Iskander commanded a secretary to transcribe, in one volume, an account of all the treasures, and the various places in which they had been deposited: after which, he ordered a courier, mounted on a rapid-pacing, desert-traversing steed, to convey the volume to his mother, in the Ionian country: on which all the learned men and philosophers, surprised at such discernment and penetrating sagacity, joined in expressing their admiration of the prince.

About this time he built, near the Jihún, a great city, and commanded people from every quarter to settle there: this city was called Marjálús, and was afterwards known as Merv. Some writers ascribe to him the foundation of Herát and Samarkand. On completing these works, he marched towards Hindustán; and after traversing rugged roads and savage mountains, on approaching the capital of the Foor, he addressed the following Letter to that prince:—" Let it be known to the " sovereign of Hindustán, that the Supreme and " Holy King of Kings has spread open before my

"fortune the gates leading to the means of the "protection of my subjects. He has also placed "within the grasp of my will, and the hand of my "authority, power to relax or curb the reins of "administration in temporal and spiritual concerns: "and has delivered over to our auspicious grace and "excellent custody the keys of the investiture of "universal dominion, and the treasuries of sovereign "power; the exalting our happy ascendency beyond "the pinnacle of the celestial sphere and the starry "firmament. Through His decrees, the refractory "chieftains of the world have put the halter of "obedience around their necks; and there has been "conferred on us supreme power over the infidel, "the rebellious, the turbulent, and the wicked. "We therefore now exhort thee to worship the "Creator of the Universe, the nourisher of men "and angels; and we prohibit thee from adoring "any but Him. May His benefits be celebrated, and "His blessings continued! We acknowledge none "save the Only God to be worthy of adoration: "we recognise none but Him as entitled to our "worship. May His attributes be exalted, and His "blessings be lauded! Therefore now attend to "our counsel with the ear of compliance; and "send to us the idols which have hitherto been the "object of thy adoration, in whose service and "temples thou hast wasted and consumed thy life "and treasures. In addition to this, engage to pay

" us contributions and tribute. But shouldst thou " refuse compliance, I swear, by the God whom I " worship, to kindle the fire of wrath, with which " I shall consume alike the moist and the dry in " thy realms: I will exert my utmost power to " extirpate thy family; neither will I omit the least " particular in laying waste thy cities. Listen to our " words, and deviate not from the path of recti- " tude. Look on thy pardon as great gain; and let " no imaginary benefit be put in competition with " that." When Zu-ul-Kurnain's Letter came to the Emperor of Hindustán, he, with the usual infatuation of those who are doomed to reverse of fortune, turned his head from the line of submission, and, placing his feet in the desert of abandonment, returned an answer dictated by asperity, and replete with insolence; and thus dismissed the ambassadors. Iskander, after recourse to divine and human counsels, made ready to engage the Foor; and, with implicit reliance on the aid of the Merciful Creator, advanced towards the enemy. The Foor also, urged on by fate, at the head of his war-elephants and veteran troops, with evil fortune advanced to offer battle. When Iskander beheld this tremendous display, his pure mind and the mirror of his soul underwent a change, and he said: " In what man- " ner shall I arrange the troops against the Hin- " doos? By what precautions will it be possible to

"avert from my army the fury of the elephants "and the ravages of the lions?" He therefore took counsel with the philosophers, the wise men, the intelligent, and the experienced sages, who accompanied him; but from none of them did he receive a satisfactory answer. At length the Inspirer of Truth, conferring the bounty of grace, determined him to adopt this device:—he assembled all the artificers, and ordered them to make ready twenty-four thousand hollow images of iron, copper, and other metals: they were to finish them in the form of soldiers; and having filled their cavities with dry wood and naphtha, to set fire to these combustibles the moment the flames of battle began to rage. The Foor, advancing with the chieftains and soldiers of Hindustán, the panthers, tigers, and lions of battle, and his mountain-like elephants, charged the army of Zu-ul-Kurnain; but when the trunks of the elephants and the claws of the lions became entangled in the figures, and the heat of the flames began to rage, all these animals turned to flight; on which the soldiers of Room, with the blows of their flame-showering sabres, hurled from their saddles, to the earth, countless numbers of their infidel foes. Upon this, the Foor took refuge in a fortified city; whither, after a few days, immense multitudes flocked to him from various parts: and these succours inspired him with such confi-

dence, that he again offered Iskander battle. During the space of twenty days, the champions of both armies, engaging in single combat, with swords and arrows mutually lopped off each other's heads or pierced each other's hearts; and in these encounters many of the Ionian warriors sped their way from the field of battle to the other world. Zu-al-Kurnain was deeply impressed with sorrow at this event; but at last, through the instruction of good fortune and prosperity, sent the following message to the Foor:—"What majesty or splendor can we ascribe "to the monarch who in the time of great emer-"gencies precipitates his soldiers and nobility into "the abyss of slaughter and destruction, when he "could avert their perils by exposing his single un-"aided person? My object in this statement is, "if you concur, that you and I, without the help "of our armies, should terminate this carnage, and, "by such a measure, free from further calamity "and destruction our subjects, who now expose "their precious lives for our interests." The Foor was surprised at such a proposal; but being of lofty stature, and so mighty a frame, that Iskander by the side of him appeared mean and contemptible, he made no difficulty of complying with the king's request. He rushed alone and unattended, like a furious lion, to the field; and Zu-al-Kurnain, like a raging leopard, advanced to meet him. Whilst the

two kings took their measures for the battle; at the moment of attack and defence, a dreadful sound from the Indian camp, which was in reality the summons of Fate, reached the hearing of the Foor; and while his attention was engaged in wishing to ascertain the cause of this unseasonable tumult and from what quarter it proceeded, Iskander, taking advantage of this, with one blow of his sabre, hurled him from the back of his fleet charger, and, immediately leaping from his horse and standing on the breast of his prostrate foe, severed, with the vindictive blade, his haughty head from the vehicle of the body. On this, the uproar of the Hindoos ascended to the orbit of Saturn; and they again prepared to renew the work of slaughter, urged on by regret and grief. At last, Zu-al-Kurnain thus addressed them: " Since the shadow of the Foor's " liberality and beneficence is now far removed " from your heads, what motive can you have for " this unseasonable hostility?" The Hindoos replied: " Do not suppose that we will voluntarily " submit our persons to the degradation of captivity " and the calamity of slaughter: as long as a breath " of life] remains, we will not withdraw our hands " from the fight; but, on the contrary, seated on " our steeds, cheerfully accept the invitation of " death, and deny you the power of slaughtering " us." To this Iskander made answer: " I am famed

" all over the world for observance of promises and " the fulfilment of engagements; and altogether op- " posed to breach of faith or the violation of cove- " nants: whoever desists from battle, and enters " on the paths of submission, shall be guaranteed by " me in person and property." The enemy, trusting to the king's declaration, advanced towards him with humility and submission, and were highly honoured and exalted by the royal munificence. Zu-al-Kurnain then, with the same] honour and sympathy he had so generously displayed in the case of other monarchs, ordered them to take, with due respect, the Foor's body from the surface of the earth, and commit it to the bosom of the tomb.

When Iskander had brought within the grasp of his possession the Foor's treasures, military stores, and every thing of that description in Hindustán, he directed his course to visit the Brahmins, the fame of whose great wisdom and utter seclusion from the glittering baubles of the world had reached his ears. The Brahmins having learned his intentions, addressed to him a Letter to this purport: " If the " king's design in visiting us be to acquire riches, " we are all poor and destitute persons; our food " consisting of vegetables only, and our habits made " of the skins of animals: but if the king's object " be to acquire wisdom and science, what necessity

"is there for this pomp and train of attendants?" On receiving their Letter, Iskander ordered his army to halt, and, accompanied only by a few of his principal courtiers, went to visit them: he beheld a race of people living in poverty, dwelling in the clefts and caverns of mountains; their wives and children employed in gathering the herbs which grew on the plain. When Iskander entered the assembly of the Brahmins, many controversies and arguments arose between them and his companions, as they mutually examined each other, concerning the principles of science and abstruse questions. Zu-al-Kurnain, who duly appreciated their pleasing manners, and acknowledged their eminent virtues, said to them: "Whatever wealth or favours the "Brahmins demand of me shall be bestowed on "them." To this they replied: "Our only request "from thy sovereign majesty is, to vouchsafe us "eternal duration and immortality." Iskander answered: "The accomplishment of this desire is "not in the power of a mortal being. How is it "possible for him, who cannot add even a single "respiration to his own precious existence, to be-"stow immortality on others?" On this the Brahmins observed: "As the king is convinced that all "earthly perfection has its period of decay, and that "worldly prosperity is transitory, why then does "he turn his attention to putting to death the

" creatures of God, destroying cities, and accumu-
" lating treasures; all of which, we are sensible, must
" at last be abandoned, whether we will or not?"
To this Iskander replied: " I have been commanded
" by the Great and Glorious God (whose name be
" exalted!) to display the true faith, and follow the
" road to salvation; to put to death the sceptic
" and infidel; to refrain and check the wicked
" and corrupt. Had not the decrees of the Al-
" mighty pointed me out for these purposes, I would
" never have removed a single step from my pater-
" nal abode: but I am obedient to the will of the
" Supreme Creator (may His greatness become
" more conspicuous!), and will faithfully execute
" His commands (may His sacred words be exalted!)
" until the fated hour descends when I shall depart
" from this world, in the same manner as I have
" entered it." After many such conversations, Iskander, bidding adieu to the Brahmins, returned to his camp.

It is recorded in some histories, that after defeating the Foor, a report reached Iskander, that there was then living, in one of the remotest regions of Hindustán, a prince called the Kaid, who was famed for wisdom, policy, equity, and piety; ruling over a cultivated country and opulent people; who had likewise, by the efficacy of wisdom and mortification, as completely subdued the influence of sensual

passions and irritable feelings, as he had rendered the soldiers and peasants submissive to his authority; and that he had nearly reached the age of three hundred years. To this prince, Iskander sent ambassadors, with these instructions: "When my "envoys arrive, if they find thee standing, sit not "down; and if thou be on a journey, travel hither "with rapid speed: otherwise, from the effects of "my wrath, there shall happen to thy country "that which has befallen so many cities of Hin-"dustán."

When the ambassadors arrived at his court, the Kaid received them with great respect, and bestowed on Iskander the title of King of Kings. Having conferred splendid presents on the envoys, he dismissed them with this representation: "During a long "time, I have enjoyed possession of some objects, "the idea of which no monarch has ever even con-"ceived in the treasury of his imagination. First, "there is in my palace, behind the veil of chastity, "a damsel, the beauty of whose cheeks throws the "sun himself into confusion; and from her grace-"ful movement, the foot of the waving cypress re-"mains motionless in the earth: secondly, I have "a philosopher, who without imposing on you the "obligation of asking, can inform you of what "passes in your mind: thirdly, there is in my ser-"vice a physician, who in the preservation of health

" possesses the miraculous hand (*) of Moses, and " who has attained the highest eminence in repel-" ling disease: lastly, there is a cup, which being " once filled with water, will ever remain in the " same state, although all the people of the world " should drink out of it. All these will I bestow on " the monarch of the world; and only entreat, that, " on account of my advanced years and the infir-" mities of age, he would excuse my journeying " to him: but should the king not accept this ex-" cuse, I will hasten to perform my duty, even on " my head and eyes." Iskander, on receiving the

(*) "According to the traditions of the Arabs, when Moses returned from his father-in-law Shuayb (Jethro) to revisit his mother and brethren in Egypt, in the course of his journey he found, on the banks of the River Aimen, the prophetic mantle and staff. As soon as he had put on the mantle, and taken up the staff, his hand became of a surprising lustre: after which God appeared to him, and commissioned him to go to Pharaoh, for the double purpose, of reclaiming him from idolatry and delivering the Children of Israel from bondage. On appearing before Pharaoh, that prince demanded some miraculous proof of his divine mission: on which, Moses cast his staff on the ground, and Pharaoh immediately beheld a monstrous dragon, with open mouth, looking at him most intently. This sight alarmed Pharaoh and his courtiers; who all took to flight, entreating Moses to make the monster disappear; at the same time promising to grant all his demands. On this, Moses took the dragon by the head, and nothing was seen except the staff which he held. Pharaoh next asked Moses if he had no other miracle to prove his mission: on which the prophet shewed him his right-hand, which was as dark as his face, placed it under his arm, and drew it out white as snow, shining like a star, with a brilliancy which pervaded the atmosphere and the earth."

D'HERBELOT.

Kaid's answer, was seized with wonder; and said: "These things appear to me as impossible to be "attained as the discovery of the Phœnix or the "Philosopher's stone." He however ordered a body of wise and learned Ionians to approach the Kaid, and examine the proffered objects: in case they proved conformable to his description, and that there was neither fraud nor subterfuge in his account, they were to excuse the Kaid's coming to pay his respects, and bring the presents to the foot of the throne; but should they prove different, they were, either by persuasion or compulsion, to produce the Kaid in person at the sublime gate. The wise men, having formed the resolution, set out, and, having travelled many stages and traversed many routes, reached the desired object, and arrived at the Kaid's capital. On reaching the royal residence, they were admitted to an audience; received by the king with the greatest respect; and had a suitable abode assigned them. The third day after their arrival, he convened a solemn assembly [f]; and having commanded the assembled sages of Ionia and Room, with those of Hindustán and his own dominions, to appear in his presence, he seated the former at his right-hand, and the latter on his left: the

(f) طوي سنكين The first is a Turkish word, properly signifying "a feast:" the second سنكين the Translator has taken as Persian, "great," "heavy," "important," &c.

assembly being thus arranged, the wise men of these different regions mutually proposed questions to each other, on the principles of science and philosophy: the arguments and disputations were prolonged on both sides for a considerable time: at last, the ambassadors turned the conversation on the promised objects; and the Kaid being determined to fulfil his engagements, delivered them to Zu-al-Kurnain's envoys, whom he immediately permitted to depart, having loaded the vehicles of their expectation with the valuable silks and precious merchandise of Hindustán.

The fortunate sages having accomplished their purpose, returned in safety to the court, sublime as the sphere of Saturn, and presented the gifts. When Iskander had contemplated the roseate charms of the damsel, he next proceeded to make a trial of the Hindoo philosopher, to whom he sent a cup filled with ghee[8]: he, having viewed it for some time, put into it a thousand needles, and sent it back to the king. Iskander ordered the needles to be melted, formed into a ball, and taken back to the philosopher. The Hindoo sage, after some reflection, directed the ball to be made into a mirror, and then conveyed to the assembly convened before Zu-al-Kurnain: the king, on beholding the polished mirror, called for a basin of water; in which having

(8) روغن "melted butter *or* ghee."

immersed the mirror, he commanded the basin and water, at the bottom of which was the mirror, to be shewn to the illustrious sage: the philosopher, on this, formed the mirror into a cup, which he placed on the top, so as to float about the basin, and sent back the basin and cup to Iskander. The king then ordered the cup to be filled with earth, and once more taken back to the philosopher: as soon as the cup filled with earth met his eyes, he began to weep and mourn aloud, and to reproach grievously his own sinful passions: he directed his face to heaven, and, with every mark of contrition, fervently implored the Divine forgiveness: after which, he ordered the messenger to depart, and bear the cup to Iskander; who expressed the greatest amazement at what had occurred, the mystery of which no one could explain. The next day, the king, having given orders for the presence of the Wise Men, the Learned, the Pillars of the State, and the Ministers, commanded the Hindoo Philosopher (with whom he had never conversed) to be introduced: on his introduction, the king beheld a man of lofty stature and powerful frame: on which, this thought passed rapidly over his mind: "Such an "appearance is not consistent with wisdom; but if "such a person also unite in himself a penetrating "genius and quickness of conception, he is surely "without an equal in the world." The philosopher,

from his skill in physiognomy, having divined the king's thoughts, immediately carrying the forefinger round his face, afterwards placed it on the tip of the nose. Iskander asked the meaning of this action; on which the philosopher thus answered: "By the "light of understanding and the illumination of ge- "nius, I discovered the king's sentiments respecting "me, as they passed over his exalted mind. That "action indicates, that as there is but one nose "planted on the human countenance, in the same "manner, I am unequalled and unrivalled on the "surface of the earth, but particularly in the regions "of Hindustán." Iskander then said: "What was "my meaning in sending the cup filled with ghee? "and what did you purpose by introducing the "needles?" The philosopher thus answered: "It "appeared to me, that the king, by sending the cup "full of ghee, intimated, 'My mind is so amply "stored with knowledge and wisdom, that it can "receive no addition to the principles of science; "just as this cup, which can hold nothing more.' "On the other hand, by introducing the needles, I "signified, that it was possible to unite other ac- "quisitions in science to those already stored up in "the treasury of the king's mind, and to arrange "them on the page of his illuminated soul, in the "same manner as the needles, from their minute- "ness, found a place in the ghee." Iskander next

demanded what was meant by the ball and the mirror? The sage thus answered: "The king's 'meaning [in sending the ball was evidently this: "'My mind, through the effusion of blood, and at-"tention to affairs of policy, has become hard and "obdurate like this ball, and is become incapable of "admitting scientific propositions:' but by making "the mirror, I gave the king to understand, that "although iron is hard and stubborn, yet by skill it "may be so arranged, that from its purity all other "substances may be reflected." Iskander next demanded, "What was my motive in putting the mir-"ror into the basin of water? and what did you "mean by the cup which floated about in it?" The philosopher answered: "The king's meaning could "only be this: as the mirror immediately sinks to "the bottom of the water and there subsides, so "the days of our life soon come to a close; it is "therefore impossible to learn many sciences in a "short time: and my object in making the cup was "this; as by skill we can keep on the surface of the "water an object which naturally sinks to the bot-"tom, in like manner it is possible, by exertion and "application, to acquire many valuable accomplish-"ments within a short period." Iskander lastly observed: "You made no reply on my sending you the "cup filled with earth?" The philosopher answered: "That act needed not an observation: the king

"meant, that every being of accident is necessarily "doomed to dissolution; that nothing created can "possibly be eternal; and that, hereafter, this feeble "frame will be united to the heavy and inert ele- "ment of earth." Iskander replied: "It is true: the "gain accruing to me from coming to Hindustán has "been the good fortune of your presence; which, in "truth, is the perfection of advantage." After this, Zu-al-Kurnain, having elevated the philosopher by costly dresses and splendid gifts, distinguished him beyond all his contemporaries and equals. Masúdí tells us, that as long as Iskander remained in Hindustán, this sage continued in attendance on the fortunate retinue; but when the conqueror withdrew from that region, he requested permission to remain behind, which Iskander granted. They also relate, that Zu-al-Kurnain made trial of the cup; which was filled with water, and, although the people drank out of it, there was neither change nor diminution perceptible in it. He also took the physician into his service; and witnessed from him so many extraordinary results in the healing art, that the fingers of description are inadequate to their narration. It is related in the Táríkh-i-Hukamá, that Iskander, after the conquest of Hindustán, withdrew from that country; and having traversed long and distant routes, directed the reins of his purpose towards Cheen: that between him and the sovereign of that country

many controversies and disputes took place; but at last, the sovereign of Cheen obeyed the orders of Zu-al-Kurnain, and, acceding to his commands with unconditional submission, presented to him a thousand máns[8] of the purest gold; a thousand pieces of white silk; five thousand dresses of brocade; a hundred sabres, of which the hilts were set with pearls and diamonds, so that the eyes of the beholder were dazzled; a hundred horses of the king's stud, which could outstrip the winds in speed; a hundred Chinese saddles, set with precious gems; a hundred lumps of the finest amber; a hundred thousand mithkáls of musk; two hundred rotoli of aloes-wood; and vases wrought with all manner of figures, devices, and forms, any one of which the heart of even the spectator would not permit him to part with; and several thousand skins of the sable, beaver, and ermine; with innumerable things besides; accompanied by many excuses for his conduct. After this, Iskander wrote a treaty, which he gave the people of Cheen, stipulating that they should conform to his injunctions and prohibitions. On terminating the affairs of Cheen, he subdued the other countries of the East, and arranged the tribute

(8) *Mán*, a weight which, according to the custom of the country, varies from 40 lb. to 84 lb. According to D'Herbelot, *mán* signifies, in Persian, what we call "a pound weight." A *mithkál* is equal to a drachm and a half. The *rotoli* varies from 12 ounces to 4⅔ lb. avoirdupois.

in proportion to their respective revenues: then having founded many cities in Turkestán, he returned to the regions of the West.

THE RECITAL OF A FEW OF THE ADVENTURES OF ISKANDER, WHICH HAVE BEEN OMITTED BY THE PEN OF DESCRIPTION IN THE COURSE OF THIS STORY, WITH THE MENTION OF SOME OF HIS MAXIMS.

It is related in the Táríkh Maajem, that when Iskander had subdued the realms of Fars, he took and imprisoned many of the sons of the kings: on which he wrote an epistle to the sage Aristátálís, stating: "The conquest of the realms of the world "in general, and the secure possession of the region "of Fars in particular, has not been accomplished "by the force of our arm and bravery, or by the "excellence of our policy and deserts; but through "the aid of Heaven, and the grace of the Almighty, "this good fortune has blessed us. I have inspired "the well-disposed with a desire to follow the true "path, and excited in the foolish a wish for the "splendors of the lamp of Truth; making the "counsels of intelligence my model, in the rules for "promoting the good of the people, and the insti-"tutes for the protection of the humble: moreover, "my energy has never allowed me to undertake an "odious act or culpable proceeding. At present,

" I am exceedingly perplexed and embarrassed with " respect to several members of the royal family, " who are closely confined in my prisons. If I " deliver them from the disgrace of confinement, " a breach may ensue in the strong defences of " the realm, the reparation and remedy for which " would be totally beyond the compass of possibi- " lity; and if I put them to death, I thereby become " detested in this world, and visited with punish- " ment in the next." The great Master thus replied: " It is impossible to put them to death from " mere suspicion of danger; and it is unjust to shed " the blood of so many without overt acts: if you " attempt to destroy a number of innocent persons, " the Great and Glorious God will appoint some in- " dividual to labour, in retaliation, to extirpate your " household, and root out the tree of your family. " It is therefore most advisable for you to appoint " each of them to supreme power in the several " provinces of Ajem; and assign to each the abso- " lute government of some district in Farsistán; so " that each of them, being independent and uncon- " trolled by the other, should be unable to direct " his attention from the government of his own " country, to criminal agitation against the other." Iskander, regarding obedience to the dictates of the sage as a sacred duty, divided the kingdom of Irán amongst them, and sent each of them to some

district: these are styled, by historians, Mulúk-ut-tuwáíf (the Provincial Kings). Immediately after the recital of the Biography of the Philosophers, the history of this class, conformably to the instructions of the most noble and dignified (Alí Shír), shall be recorded in these pages, "if it please the Almighty."

It is recorded in the translation of the Táríkh-i-Hukamá, that Iskander, during his circuit in the provinces, happened to pass by a certain village, in which the dwellings of the inhabitants were narrow and dark; and at the door of each, he saw a grave prepared: among them was neither governor nor judge. Iskander having asked the reason of the uniformity observed in the houses, the absence of a governor or ruler, and the excavation of the graves, they answered: "A difference in the elevation of "the houses would lead to a claim of superiority "and pre-eminence over each other, and we are "far removed from the influence of such a quality: "we have the graves ready dug at our doors, that "we may not forget death, or feel pride at our "ephemeral existence, as pride is necessarily con-"nected with calamity: and, lastly, as our actions "are conformable to equity, what occasion have we "for judge or governor?" Zu-al-Kurnain asked: "If I should appoint for your dwelling a more "cheerful place, could you remove from your pre-"sent abode?" They answered: "Our request

"from the king is, that he would drive away from "us the predestined hour of Fate!" To which Iskander replied: "If the fulfilment of your request "had been possible to mortal man, no human being "would be more able than myself to grant it." On this they answered: "As the king, in this matter, "is as weak as others, our request is, that he permit "us to remain in our own abode; for residence in "the place of one's birth and growth has a pecu- "liar delight."

In the course of his conquests[1], Iskander is said to have come to a city in which seven estimable princes had in succession administered the government. On asking the people of the place whether or not any of the descendants of their former kings remained, they answered: "There is a youth, re- "lated to the ancient princes, who dwells in such a "burial-ground, and feels an aversion to taking on "himself the sovereign power." Iskander, with some of his principal courtiers, went near the young prince; and reproaching him for abandoning the kingdom and taking up his abode in that dismal place, at the same time urged him to assume the administration of affairs. The youth replied: "O "generous-minded sovereign, I am engaged in a "pursuit, from which, until I be disengaged, it will

(1) This story bears some resemblance to that of Abdalonimus, who was raised to the throne of Sidon, by Alexander the Great.

" be impossible for me to undertake the charge of " dominion and authority." Zu-al-Kurnain observed: " If you have any other concern than that " of contemplating mouldering bones, explain what " it is." The prince answered: " Having maturely " reflected on the world and its transitory nature, I " voluntarily withdrew from society, and made this " burial-ground my abode; and, although I have " long endeavoured to distinguish the bones of " powerful kings from those of humble worshippers, " I am still unable, and the matter remains uncer- " tain. Truly, when I looked to the tombs, there was " no difference between the slave and his master." Iskander replied: " This is an important point, " which can only be comprehended by the know- " ledge of the Almighty; but if you are possessed " of energy, permit not yourself to deviate from my " commands, that I may restore you to the rank of " your fathers and ancestors." The young prince answered: " I have an energy which aspires to " higher pursuits—a life exempt from death; youth " free from the decrepitude of age; wealth beyond " the reach of poverty; joy unmixed with grief; a " beloved object unattended with loathing; and " health uninterrupted by disease." Iskander observed: " From me you cannot expect these objects." The young prince thus replied: " I seek them from one with whom I can find them."

His nobles once said to Iskander: "You possess "extensive dominions; therefore turn your attention to the Harem, that you may have many "children, so that the kingdom may not fall into "the hands of aliens." To this Iskander replied: "It is by no means agreeable to my sentiments, "that one who has always proved victorious over "men should be overcome by women."

One day, a person in old and patched garments entered his audience-hall to present some petition, and expressed himself with eloquence and perspicuity. Iskander met his petition with a harsh answer, and said: "In the same manner as you have "clothed your sentiments in suitable language, "it would have been better had you also decked "your external appearance in a becoming habit." The person replied: "Your servant has unlimited "power over the use of words, but the sovereign "of the world far exceeds him in the ability of arrangements in dress:"—which observation so greatly pleased Iskander, that he exalted him by the donation of a costly habit.

In some engagement, a great number of women having advanced to attack him, on recognising them he retired from the combat, saying: "This is a "host, which, if we subdue, we cannot exult in the "victory; and if, which Heaven forbid! the matter "be reversed, there would attach to us a reproach

" which would furnish a subject for conversation to " all eternity."

The poet Zítún one day asked him for ten thousand dinárs[k]: to which Iskander replied: " This sum is somewhat too considerable for your rank." To this the poet answered: " If the sum be too " considerable for my rank, it is far too small for " yours:"—which reply pleased Iskander so much, that he immediately gave him an order to obtain the sum of money specified.

He once asked a philosopher, " In what pursuit should a king exhibit perseverance?" He returned for answer: " In meditating by night on the " interests of the subjects, and attending to the " concerns of his people; and in carrying them into " execution the following day." Iskander was once asked: " Among all the objects obtained by your power, from which do you receive most delight?" He replied: " From increasing the power and

(k) The dinar, a gold coin weighing a mithkál and a half, passed for twenty to twenty-five dirhems: these latter were of silver, and for the first time marked with an Arabic inscription. A. HEG. 78. They were of three kinds: the first weighed a mithkál and a half; the second, half a mithkál; and the third three-fifths of it: there was also a fourth kind current, which weighed seven-tenths of a mithkál. When the pound of silver is coined, as with us, into sixty-two shillings, the first dirhem $=8\frac{19}{96}d.$; the second $=4\frac{18}{96}d.$; the third $=5\frac{3}{80}d.$; and the fourth $=5\frac{421}{480}d.$—the medium value of which would be $5\frac{3}{4}d.$; that of the dinár about 10*s.* $7\frac{1}{2}d.$

CARLYLE MAURED ALLATA'FET.

" dignity of any one who has rendered me good " service."

They one time censured Iskander for exposing his person in the field of battle: to which he answered: " It would be altogether opposed to justice, " that another should, by voluntarily engaging in " battle, expose himself to destruction for my in-" terests; and that I, declining all participation in " it, should hold myself exempted from a like obli-" gation."

Two of his courtiers[1], who entertained a violent animosity against each other, entreated that he would in person decide between them the matter in dispute. He answered: " My decision would " certainly gratify the one, and give pain to the " other; but if you tread in the path of good faith " and the road of rectitude, it will render you both " acceptable to God and benevolent."

([1]) This is perhaps the version of the dispute between Craterus and Hephæstion; in which, according to Plutarch, he told Hephæstion, publicly, " he was a fool and a madman, if he did not " know that without his master's favour he would be nothing." He gave Craterus also a severe reprimand in private; and after having brought them together and reconciled them, he swore, by Jupiter Ammon and all the other Gods, " that he loved them more " than all the men in the world; but if he perceived them again at " variance, he would put them both to death, or at least the ag-" gressor." This is said to have had such an effect upon them, that they never afterwards expressed any dislike to each other, even in jest.—PLUTARCH'S *Lives*.

At the time he purposed to give Dárá battle, his spies having reported the hostile army to consist of more than three hundred thousand veteran soldiers, he observed, "The skilful butcher and the active "skinner never feel alarmed at the numbers of the "sheep."

One day, when, according to established custom and settled rule, he conferred splendor and embellishment on the throne by his presence, it happened that no one came, either to complain of oppression, or to address any request to him; on which Iskander said to himself:

"Whatever day I pass in this manner,
"God knows, I consider not as a part of my life!"

He was one day asked, "Why do you shew "greater respect and reverence to your instructor[m] "than you do to your father?" He replied: "From "my tutor I obtain life eternal; and from my father, "a perishable existence. Moreover, my father "brought me down from heaven to earth, but "Aristú has raised me from earth to heaven;"—that is, from the father is derived "the germ of the

(m) According to Plutarch, "Aristotle was the man he admired "in his younger years; and, as he himself averred, he had no less "affection for him than for his own father: from the one he de- "rived the blessing of life; from the other, the blessing of a good "life."

coagulated blood and piece of flesh[a]," placed by physical energy in the sure receptacle, where, in process of time, without the tracing of pen or compass, being impressed with a variety of forms, it issues forth into the area of visibility: again, when the destined number of breathings has been completed, and the last breath fetched up; when the members become scattered, and return back from the world of passiveness and the abode of formation to the regions of destruction and the realm of invisibility; the Instructor is then the cause of life eternal; the sources of which are knowledge and philosophy: moreover, the wise regard important knowledge as the essence of the existence of the intellectual power; and the true Khizar[o], in their belief, is the intellectual power of the learned; and darkness, according to them, is the gloom of igno-

(a) Sale's Korán, chap. 23. ver. 2.

(o) Khizar, a prophet, who, according to Eastern traditions, was the companion, Vizír, or General, of the ancient monarch, named Zu-al-Kurnain, or the Two-horned; a title which was also assumed by Alexander the Great, on account of his extensive conquests: as Khazar, in Arabic, means "green," "verdant," &c.: they pretend that the prophet was so called, because he is exempted from death, in consequence of his having drunk of the water of life. He is confounded by many with the Prophet Elias, who is supposed to dwell in the Terrestrial Paradise, in the enjoyment of immortality. As the Tree of Life is in this Paradise, near the Fountain, the Mahomme dans believe that his immortality arises as much from the fruit of the tree as the water of the fountain. Others believe that there is a compact of brotherhood and society between these two holy personages,

rance: therefore every individual who comes from the gloom of ignorance to the fountain of life, that is, wisdom, allays the thirst excited by error and folly with the living water, and thus attains to a second existence and life immortal.

Some of his chiefs having urged him to make a night attack on the Persian army, he answered[p]: "To obtain the victory over enemies by stealth or "surprise, is contrary to the dictates of my energy."

He once asked a philosopher, "What device affords a guarantee against the censure of the "world?" He answered: "To say something to which they assent."

It is one of Iskander's maxims: "The high-"minded and generous man, although poor, is "always held in honour; but the mean-spirited and "avaricious, however high their rank, are despicable,

sonages, which has given rise to the compound Khizar-Elias; a name which is also given to St. George, the tutelar saint of England. According to the Táríkh Muntakhab, this prophet was Abraham's nephew, and served as guide to Moses and the Children of Israel, in their passage of the Red Sea, and the Desert. The same author tells us, that the prophet lived in the time of Kaikobád, at which time he discovered the Fountain of Life; and as he drank of its waters, he is not to die until the sound of the last trumpet, *i. e.* the Day of Judgment.—D'Herbelot.

(p) "They waited upon the king, therefore, after he had finished "the sacrifice, and advised him to attack the enemy in the night, "when darkness would hide what was most dreadful in the com-"bat. Upon which he returned them the celebrated answer: 'I "will not steal a victory.'"—Plutarch's *Lives*.

" and devoid of influence." He has also said: " Man " has greater need of understanding than of " wealth."

ACCOUNT OF ISKANDER'S DEATH.

The astrologers, who calculated Iskander's nativity, had announced, that when the prince's death drew nigh, the earth under him would become iron, and the heavens above him be of gold. Now, when Zu-al-Kurnain had rested from the conquest of kingdoms, he made preparations for returning into the Ionian country: in the district of Kums, being separated from his army[1], a great hemorrhage seized him, so that, through the urgency of the occasion, one of the nobles spread his coat of mail under him, and, in order to keep off the inconvenience of the heat, interposed his golden shield between him and the sun. Iskander, on contemplating this arrangement, exclaimed: " This is the earth of iron " and the heaven of gold, which the astrologers de- " clared to be one of the prognostics of my death; " so that my life draws to a conclusion:—

(1) Literally, " being in advance of his flag."

" Alas! the tale of youth is concluded;
" The blooming spring of life is turned to December:
" The bird of delight, which nestled in my heart,
" I know not when it came, or when it departed."

He then sent for a secretary, to write a Letter to his mother; and, by the king's direction, the commencement of it ran thus: " This Letter is addressed from the slave, the son of a slave, namely, " Iskander, (who for a short time and limited space " consorted with his fellow-mortals on earth, but " who, during future times and countless ages, will " associate with the inhabitants of eternity,) to his " mother, from the benefits of whose society and " attentions I derived no advantage in this abode of " proximity[r]: but, if it please God, when in the world " of light and honour, and the mansions of bliss " and joy, I shall have the profit of being near her." Such is the purport of the long epistle, which is recorded at length in more extended histories.

When the world-subduing monarch had folded up the carpet of life, and expressed his cheerful resignation to the summons of the Almighty, agreeably to his testament, having wrapped his body in a shroud, they deposited it in a golden coffin, which the grandees and nobles bore, and exhibited in a great assembly. On this the chief of the people

(r) This change from the third to the first person is common in Oriental writers.

rose up, and said: "Should any one feel inclined "to weep over a sovereign, it may surely be over "this one. Should he choose to express his admi- "ration, it surely may be in this instance!" After which, turning towards the sages, he requested them to say something sententious and concise, expressive of the regrets of the nobles, and imparting counsel to the people. One of Aristú's disciples then arose, and, placing on his head the hand of Iskander (which, by his testament, was left, after his decease, outside the coffin, to let all the world see, that, notwithstanding his dominion and wealth, he departed empty-handed to the other world), he thus spoke: "O heart-delighting orator! and, O "eloquent speaker! what has rendered thee thus "deaf and dumb! Notwithstanding the wide ex- "tent of thy science and wisdom, how hast thou, "like the heedless game, fallen into the narrow "snare!"

Another said: "Yesterday, Iskander laid up, out "of sight, hoards of silver and gold; but, to-day, "Fortune has concealed him from human gaze, like "treasures of silver and gold."

Another said: "This is he who was yesterday a "victorious monarch over the people of the world; "and who to-day, in the opinion of some of them, "remains defeated."

Another said: "Yesterday he was able to hear

" recitals; and others, through feelings of awe, were " unable to speak before him: to-day, others are " able to express themselves in his presence, and " he has neither ability to speak nor hear."

Another said: " This is the king whose sway " comprehended the extent of the earth, from East " to West, and who is at present confined between " two cubits' space."

Another said: " This is he whose vicinity was " yesterday regarded by his foes with abhorrence, " and whom his friends to-day approach with " loathing."

Another said: " This is Iskander, who yesterday, " by strength of mind, was able to enforce the ad- " ministration of nations and the management of " affairs, and is, at present, altogether helpless in " the details of his own concerns. Glory to Him, " whose perfection endures, whilst every thing be- " sides perishes!"

When each of the sages, according to the measure of his science and wisdom, had thus spoken a few words, they then despatched towards Iskanderieh[*], Zu-al-Kurnain's remains, enveloped in the mercy and forgiveness of the Almighty. The people of the city went forth to meet the bier with all

(*) As Aristander the soothsayer announced that the possession of the royal corpse would give stability to the kingdom where it was interred, Ptolemy, by many stratagems, got it conveyed to Alexandria.

possible splendor: but when it met his mother's sight, she wept over him, with moans and lamentations and accents of sorrow, and spoke thus:—
"O delight of mine eyes! O beloved child! I
"behold with astonishment, how he, whose wis-
"dom and science had mounted to the heavens,
"who had made the four habitable regions his
"kingdom, and rendered the sovereigns of the
"world his slaves, now sleeps so profoundly as not
"to awake, and has become so silent as not to
"utter a word. Which of you will inform Iskander,
"on my part, that you gave me counsel, and I ac-
"cepted it; that you condoled with me, and I was
"comforted; that you exhorted me to patience,
"and I put endurance in practice?" At this conjuncture, all the wise men, coming into her presence, condoled with her in a suitable manner; and having recourse to exhortations and counsels, then committed the blessed remains of Iskander to the earth. His mother also, in affliction and grief, prepared, in the manner prescribed in the king's Letter and dictated in his testament, a banquet at her palace; to which she invited all the women of the country, and placed them at table. At the moment of beginning to eat, she commanded thus: "Let that
"person only partake of those viands who has
"never experienced grief, calamity, misfortune,
"and mourning." They all drew back the hand,

wondering at the presence of the meats and the prohibition against eating; as there was not one of them, from the chimney of whose family the smoke of grief had not ascended. Iskander's mother having asked the reason of their reluctance and abstaining from the viands, they represented to her the state of the case: on which she understood her son's object, in desiring this measure by his last will, was, that she should not mourn to excess in this calamity, as she had many partners and numberless rivals in affliction. "When calamity is general, it is good (or alleviated)." She consequently moderated her expression of mourning and distress; and meeting with obedience the Divine decree, she thus said: "Perpetuity without limit; "existence without end; the kingdom without de-"cay; life eternal and infinite, belong exclusively "to the Creator." "He is the One who decays "not and dies not: I am the Lord God; to me "you shall all revert."

It is recorded in the Tárikh Maajem, that Iskander's appearance had no resemblance to that of his father and mother: his complexion was inclined to a vivid ruddiness: he had one eye black and the other blue[1]; the one continually directed upwards,

([1]) Tzetzes, in his Chiliads, also affirms that one of his eyes was black and the other blue.

and the other downwards: his teeth small and sharp-pointed: his face resembled that of a lion. Even during his boyhood, and the commencement of maturity, he was famed for bravery and intrepidity. In his nineteenth year he became supreme ruler. The period of his government extended to seventeen years: nine years of this were spent in various campaigns; and he passed eight years of his life in perfect tranquillity, free from every anxiety. He possessed absolute power over twenty-two great empires of the East and West, North and South. Out of the number of his relations and companions, some became invested with full power over thirteen realms, in proportion to their services or expeditions, or personal attendance at court. He travelled over most of the world in two years, and surveyed in person most of its regions and territories; thus beholding many strange and wondrous sights. But should the agreeably-pacing courser of our perfume-scattering pen attempt to curvet in the area of their enumeration, he would be soon obliged to desist from the endeavour. Iskander subdued all the kingdoms of the East and West, at the head of three hundred thousand men of approved valour: and at last reluctantly resigned the world to others; so that, out of all his treasures, riches, cavalry and infantry, he took with him only a few ells of fine linen. "To every period there is a sacred volume:

" God blots out and inserts whatever he pleases: to " Him belongs the mother of the Holy Book[u]."

It is thus recorded in the Ghaníah. " Authors " differ greatly about the appellation of Zu-ul- " Kurnain (' of the two horns, or the two genera- " tions'): some maintain that he was so called " because he was a prophet, sent to a particular " people, who accused him of falsehood, and smote " him on one point of his head, and slew him; " but that the Almighty revived him, and he was " consequently styled Zu-ul-Kurnain, or ' the man " of two ages'; such is the relation of Alí Ibn Abú " Tâleb, on whom be benedictions! It is said he " was so called because God deputed him as a " prophet to a generation of men who imputed to " him falsehood: these the Almighty destroyed, " and sent him to another generation: he was " therefore called Zu-ul-Kurnain, or 'the prophet " of two generations.' It is also said, that he was

(u) One of the titles given by Mohammedans to the Fátihah, or first chapter of the Korân. According to their Commentators, the Almighty sent down from heaven one hundred and four volumes at different periods, all the science of which was condensed in four books—the Pentateuch, Gospel, Psalms, and Furkân. He afterwards concentrated the essence of these in the Korân; and finally the essence of the Korân in its first chapter or Surah; whoever understands the explanation of which, will be regarded as understanding all the volumes revealed by the Almighty; and whoever reads it over will be as if he had read over the Pentateuch, Gospel, Psalms, and Furkân.—MARACCIUS.

" so called, as the temples of his head were of " copper, or, as some say, of brass or of gold: God " only is most wise! Wahâb, the son of Munâb-" beh, says, he was so called because he ruled over " the entire of Farsistan and Room; or because " he reached the two horns of the world, or its " eastern and western extremities. According to " others, he saw, in a vision, that he had laid hold " of the two horns of the sun: on which, having " consulted the interpreters of dreams, they an-" swered, 'Thou shalt surely rule over the whole " earth.' According to some, he had two curled " ringlets on his head; and as a ringlet in Arabic " is called 'kurn,' he was therefore called 'the man " with two ringlets, or Zu-ul-Kurnain': others say, " that on each side of his head he had a horn of " gold, like those of the gazel: God only is most " wise!" The most probable opinion is that of the author of the Ghaníah. Some writers however say, that he was styled Zu-ul-Kurnain because he had reigned sixty years, which is the same as two generations: but, according to others, he was so styled because he had two long ears. There are other reasons also assigned for this appellation, the enumeration of which would be the cause of too great prolixity.

Let it not be concealed from the notice of the

intelligent, that the writer of these pages was long time perplexed about deciding in what part he should most fitly introduce the "Lives of the Philosophers," so as not to appear unsuitable to the discriminating sight of the residents of the region of eloquence: and as his doubts still continued, he therefore represented the case to the radiant-sun-resembling reason of the highly-dignified Amír of praiseworthy qualities and liberal mind, (with whom if Aristú and Iskander had been contemporary, he would have served as a model to the former, for the mode of imparting instruction to the most profound sages, and fortifying the sentiments of the most subtle philosophers; and the latter would have bitten the finger of astonishment, on beholding the benevolence of his nature, and the rapidity of his conception): without hesitation or reflection, the following solution proceeded from his gem-scattering lips, the commentators on the texts of the Code of Mercy: "Whereas most of the eminent "sages, such as Aflatoon (Plato), Aristú (Aristotle), "and others, were contemporary with Iskander, and "some were even in attendance on him; and more- "over, as Zu-ul-Kurnain was distinguished beyond "all preceding sovereigns for regulating the affairs "and promoting the interests of this description of "men; it would therefore be proper, by way of

" appendix to the history of that fortunate personage,
" to commit to writing a sketch of the results of
" their sayings and doings."

As the intrinsic value of this suggestion, when assayed by the touchstone of intellect, was found to be of perfect standard, our musk-scattering pen, in conformity to the exalted intimation, entered on the subject, and boldly ventures to cite two distichs, the result of the humble-talented author's reflection, descriptive of the pure-minded Amír:

" Although the coin bears not the stamp of thy name,
" Yet on the tablet of the soul it altogether resembles an impression on gold:
" The fame of thy excellence is spread over land and sea,
" Without the aid of the orator who declaims in his pulpit of wood."

And now the writer concludes, with perfect hope and sure reliance, that

" Great men will not criticise the productions of the humble."

FINIS.

NOTES.

Page 74. *A parricide should not be a king, &c.*] This alludes to Shiroueh, the son of Khusrau Purveez. This prince had determined to place the tiara on the head of Merdaza, the most favoured of his sons. Shiroueh, indignant at this attempt to put his right of primogeniture aside, conspired with some malcontents to dethrone his father, who was seized, and expired on the fifth day of his confinement. It was long before a person could be found to put Khusrau to death: at last, Hoormuz, the son of Murdou Shah, who had been slain by Khusrau, offered his services. When Hoormuz appeared before him, Khusrau understood what was meant, and exclaimed, "It is just and proper for a son to slay the murderer of his father." After killing the king, Hoormuz went to Shiroueh, and told him all that had passed. "It is just and proper for a son to slay the murderer of his father," repeated the cruel prince who had employed him; and slew him upon the spot. Shiroueh, however, is described by Mirkhond as a prince who paid attention to justice and the laws; although the historian informs us, that he had killed his father and fifteen of his brothers. He also adds, that it was the reproaches of his sisters, cast upon him for these acts, which threw him into that deep melancholy which terminated his life or reign within a period of eight months.—Malcolm's *Persia*.

Page 134. *In the Murúj-uz-zahab, Feridoon is called the son of Athkián, the son of Jemsheed, &c.*] The reasoning adopted by Anquetil du Perron relative to the long reigns of the Peshdadian monarchs, and the mode of reconciling the discordant accounts of the ancient chronologists with those of Herodotus, appear so ingenious and plausible, that they deserve to be carefully considered. He begins by observing, that critics on this subject may be divided into two classes; the first of which, in accordance with Ctesias, Diodorus Siculus, Julius Africanus, Justin, and Syncellus, assign thirteen or fourteen hundred years for the duration of the Assyrian

empire; totally rejecting the testimony of Herodotus, and making no attempts to reconcile his statements with that of other writers.

The second class confine themselves to the authority of Herodotus; and, with that historian, limit the total duration of the Assyrian empire to 520 years; regarding as unworthy of credit the 1360 years of Ctesias, and the long catalogue of princes mentioned by Syncellus.

On one point, however, both these classes agree—in regarding the reigns and existence of the Peshdadian monarchs as altogether fabulous: but the difficulty which arises from these apparently conflicting statements may be overcome, by shewing, in the first place, that Ctesias was justified in assigning thirteen centuries to the Assyrian empire, *i.e.* from Belus, 2175 years before the Christian era, to Sardanapalus, about 941 years before the same era. In the second place, that Herodotus expresses himself correctly, in stating the duration of their empire over Upper Asia, or the whole of Asia, at 520 years, *i.e.* from Bélétérán (Feridoon), the twentieth Assyrian monarch (under whom the dynasty was changed) to Sardanapalus. In the third place, that the reigns of the Peshdadian princes, as recorded in the ancient books of the Persians, are true, or at least probable, when considered in a proper point of view; *i.e.* the reign or dynasty of Jemsheed as the Chaldæan dynasty of Julius Africanus; that of Zohák as the Arab dynasty of the same author; and that of Feridoon as the dynasty of Bélétarán, ending with Sardanapalus: these three successive dynasties give from thirty-one to thirty-five reigns; and the series of kings, as given by Ctesias, contains thirty or thirty-five reigns. Thus, without changing in the least the catalogue of Syncellus, we may say that the thirty-seven or forty-one kings enumerated in it reigned in Assyria; sometimes as absolute and independent sovereigns; at other periods, as dependent princes: whilst Babylon was occasionally subject to the Chaldæans and Arabs, who at these periods were masters of the Assyrian empire.

According to Anquetil du Perron, on the authority of the Boundehesh, and the Mujmel-ut-tuvárikh, Jemsheed was either grand-nephew or grandson to Tehmuras, by Vivenghám: and from Jemsheed are traced the following generations: Atbián[a] the

(a) This word is variously written in MSS.—Athklán, 'Atbián, Atvián, Apiten, Atbien, &c.

First; Zarguesben; Atbián the Second; Atbián of many herds; Atbián of the fat oxen; Atbián of the white oxen; Atbián of the black oxen; Atbián of the red oxen; Second Atbián of the black oxen; and Atbián rich in oxen, the father of Feridoon, who was put to death by the last of the Zohák or Arab dynasty, during the infancy of his son Feridoon, who afterwards mounted the throne of Assyria and avenged his father's death. This genealogy, probably unknown to Mirkhond, or disregarded by him, is confirmed, in some measure, by his mentioning the tradition of many generations having elapsed between Jemsheed and Feridoon. Feridoon is said to have reigned 500 years, and to have partitioned the empire among his sons. According to the Boundehesh and the Mujmel-ut-tuvárikh[b], during this reign or dynasty the following generations intervened between Feridoon and Minucheher: 1st, Iraj; Goseké; Fregoseg or Fregosek; Zosheká or Ashak; Fresosheg or Fresang; Betek or Betak; Throteg or Throseg; Botereké or Votrek; Kemám Sodak; Menoshkernak; Menoshkernar or Menjer; and Minucheher, who, avenging the death of Iraj, overturns the Assyrian monarchy, and founds what the Classic writers style the empire of the Medes: he is probably therefore the Arbaces of the Greeks.

It is proper to state here, on the authority of the Dabistán, a book professedly compiled from the works of the ancient Fire-worshippers, by Shaik Mohammed Mohsin Fání[c], a Suffee or Philosophical Devotee, and an avowed believer in the Brahminical doctrines, that previous to Kaiomars there were four dynasties: 1st, that of Mahábád, and his thirteen successors of the same name, supposed to be the fourteen Menus of the Hindoos.

2d, That of Jy-Affrám, who established the Jyanian dynasty: the number of his successors unknown: the last was named Jyábád.

3d, That of Sháh-Kuleev, who established another dynasty, of which the last prince was Sháh Mahbool; supposed to be the Mahabálí of the Hindoos, and Belus of the Assyrians.

4th, That of Yassan, who established the dynasty of the Yassaniáns, which ended in Yassan-Ajem.

(b) In this list of names, the first mentioned are from the Boundehesh, and their variations from the Mujmel-ut-tuvárikh.

(c) See the Authorities at the end of Sir W. Ouseley's Travels, vol. III. p. 564; and also Mr. Erskine's Paper on the Dabistán, in the Bombay Transactions, vol. II. p. 374.

The aggregate reigns of these monarchs is estimated at many thousand millions of years. This much suffices to shew the extravagance of such chimerical dynasties, and their incredible duration; but we can scarcely deny Shaikh Mohammed the credit of faithfully recording what he found in ancient books, no longer accessible to the learned; particularly if the research, impartiality, and extensive knowledge which he displays, in his accounts of the Jewish and Christian Dispensations, the forms and very terms of the Church of Rome, may constitute a standard for judging correctly of the remainder of the Dabistán.

Page 137. line 13.] We are informed by D'Herbelot, that this famous standard was so richly ornamented, that it was divided into many portions, and enriched all who shared in it. Major Price, in his History of the Mohammedan Conquests, is more particular: he states, that "for the tribe of Ben-i-Temiem was reserved the additional good fortune of seizing the celebrated "standard of the Persian empire; which, from the original dimensions and shape of a blacksmith's apron, had been, by this time, "enlarged to the length of two and twenty feet, by about fifteen "in breadth, enriched with jewels of great value."

Malcolm's *Persia*.

Page 144. line 13.] Mahraj is evidently the Sanscrit Mahá Rájá or Great King.

Page 344. Note, on *Abu yahíá*.] When the Almighty had determined on the creation of Adam, the Mohammedans believe that he sent the angels Gabriel, Michael, and Israfíl, one after another, to fetch for that purpose seven handfuls of earth from different depths, and of different colours (whence some account for the various complexions of mankind); but the Earth being apprehensive of the consequence, and desiring them to represent her fears to God, that the creature he designed to form would rebel against him and draw down his curse upon her, they returned without performing God's command: whereupon he sent Azráíl on the same errand, who executed his commission without remorse; for which reason God appointed that angel to separate the souls from the bodies, and he is therefore called the Angel of Death. The Arabs also call him Abú Yahíá; and the Persians, Murdád. This tradition about Azráíl is borrowed from the Talmud.

D'Herbelot.

Page 347. line 28.] The supplicant generally takes with him a drawn sword and a Korán, to intimate to his superior, "If you "wish to put me to death, I am resigned to my fate, and offer you "a drawn sword, to inflict due punishment on me; but if you "deign to grant me mercy, I swear, on this Korán, never more to "be unfaithful."

Page 243. Note on *Jabreel and Borák.*] This is an allusion to the visit of Mohammed to the Seventh Heavens, under the guidance of the archangel Gabriel. As to Alborák, Jeláleddín, in his Commentaries on the Korán, thus reports, from Mohammed's own declarations. "P. 412. Marac. Alcor.—I came riding on Alborák, "an animal of a white colour, greater than an ass and smaller than "a mule, with cloven hoofs: and he bore me until I came to the "Temple of Jerusalem, where I fastened him to the ring to which "the Prophets of old fastened him."

Other commentators tell us, that when Alborák was brought to Mohammed, he shook his ears vehemently, and tried to run away: but that when Mohammed said to him, "Stand still," Alborák replied, "What! am I sent here for his convenience?" To which Gabriel answered, "Most assuredly." On this, Alborák answered, "I will not suffer him to mount, until he shall first intercede with "God for me." Mohammed, on this, interceded with God for him, and mounted without further difficulty. The author of the Muárij-al-Nubuwat gives the following minute description of Borák:—"Then "I beheld an animal standing, larger than an ass, but less than a "mule; the face resembling that of a man, and the ears those of "the elephant; his feet like the horse's, and his neck like the "camel's; his breast as a mule's, and his tail like a camel's; his "legs, those of the ox, with cloven hoofs. On his thighs he had "two wings: when these were expanded, they included between "them all from east to west; and when he drew them in, they "fitted close to his side."

In Persian paintings, in accordance with popular belief, Borák is represented with the body of a horse, a beautiful female face, the head sometimes crowned, a precious collar round the neck, and a peacock's expanded tail.

GG

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